

LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER

PRICE FIVE CENTS.

CHICAGO, JUNE 22, E. M. 305 (C. E. 1905.)

WHOLE NO. 1042

VOX POPULI.

I hold fast to this creed,
That one never should heed
The voice of the Mutable Many.

For, a foam-crested wave,
While extolling the brave,
Is the voice of the Mutable Many.

And "Set Barrabas free,
But nail Christ to the Tree,"
Was the voice of the Mutable Many.

Yet, through sunshine and gloom,
From the cot to the tomb,
Rings the voice of the Mutable Many.

"Rem," in "The Owl," S. Africa.

THE AMERICAN POSTAL INQUISITION.

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's none ever feared that the truth should be heard
Save them that the truth wad indict.

—Robert Burns.

In LUCIFER No. 1041, under the head, "Preliminary Skirmishing," was given some account of a recent interview between the federal district attorney, the postal inspector, R. M. McAfee, and the editor of LUCIFER, in which interview reference was made to the closing scene in the trial of this same editor in the Federal Court, Topeka, Kansas, fifteen years ago, charged with sending "obscene literature" through the United States mails. As this same editor is again a prisoner, under bonds, accused of a like offense against the federal statutes, here in Chicago, and soon to be put on trial once more, it is thought fitting and proper to reproduce in this week's LUCIFER a statement of that closing scene, and to make it the introduction to a brief history of the federal statutes under which the present and the previous prosecutions against LUCIFER and its editor have been instituted.

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THE PRISONER AND THE JUDGE: A REMINISCENCE.

Under date of May 1, 1890, fifteen years ago, and a little more, the Topeka, Kan., "Daily Journal" contained the following item of news:

"Judge Foster late yesterday afternoon passed sentence upon Moses Harman for publishing in his paper, LUCIFER, at Valley Falls, and causing to be circulated in the mails obscene and indecent matter. Hon. David Overmyer attempted to secure a new trial for the defendant, but the court overruled the motion. Harman refused to stand up when ordered by the court to do so, but his attorney lost no time in getting him upon his feet. When asked whether he had anything to say before sentence was passed upon him, he said he had, and asked how much time the court would give him. Judge Foster allowed him ten minutes, which he consumed in endeavoring to show the court that he was a martyr to opinion's sake and the cause of emancipating mankind, especially women, from certain social evils. At the conclusion of his talk, Judge Foster told the prisoner that

he had a few things to say. The first was that the prisoner could not plead martyrship to decency for indecency. He said the effect of the teachings of Harman was bad, whether he intended them to be good or bad, and that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner throughout the trial had been rebellious and defiant, and that it had not appealed to the leniency or mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them have the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. [Laughter.] He then sentenced Harman to serve five years in the Kansas penitentiary and to pay a fine of \$300."

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Explanatory of this news item, the following paragraphs, copied from LUCIFER of May 16, same year, will perhaps be not without interest those who know, or who do not know, that the same individual is again a federal prisoner, expecting soon to be tried before a similar court on a very similar charge:

"THE PRISONER'S TALK TO THE COURT."

"Judge Foster and Gentlemen."

FOSTER: "You will address the court alone."

"Well, then, I will address the court alone. I wish to say, to begin with, that I cherish no ill will, no vengeful feelings, toward this court, nor against the prosecution, not even against the district attorney, Mr. Ady, nor Mr. McAfee, the postal inspector. I recognize that all men, the court and prosecution included, are the creatures, the victims of heredity and environment. We all move along the lines of the least resistance, and when it comes to the last analysis of actions, I simply recognize that we all do what we do and as we do simply because we must. Therefore, I see no rational ground for entertaining feelings of revenge or hate toward this court or toward the prosecutors. Under like circumstances and with like heredity I would have done just as they have done.

"But while cherishing no vengeful feelings toward anyone in this matter, I wish now and here to enter my earnest and solemn protest against being reckoned a criminal and against being punished as a criminal. I protest because the essential elements of crime are lacking in my case. The first and chief element of crime in any case is the *intention*—the design or desire to do an injury to some one. I testified on the witness stand that I had no such intention when publishing the indicted articles, but on the contrary my intention was a good and benevolent one. I had heard the agonized cries of my sisters—my sisters by the ties of our common humanity—saying, 'Speak for us. Make known the wrongs, the outrages, of which we are the helpless victims. In the name of and for the sake of the most sacred rights, interests and hopes of the human race, present and future, *speaking out!* and speak in words so plain that all can understand.' In person and by letter these appeals have been made to me for many years past and I have simply obeyed the calls. I have protested against these wrongs, these outrages upon women, in the marital or conjugal relation, and have allowed others to do the same, through the columns of my paper, and have allowed them to say their say in their own way. If this is a crime, then I confess myself a criminal. But, as before said, the main element of crime is lacking in my case. My mo-

tive, my intention, was to benefit my fellow-beings, not to injure them. In the absence of overwhelming proof to the contrary, I maintain that my own solemn affirmation should be accepted as sufficient proof of the rectitude of my motives. The prosecution have brought no proof to show that my motives were bad. The witnesses for the prosecution itself have testified to my general good character, to my honesty, my industry and purity of life.

"Not only is the first and chief element necessary to the conviction of crime lacking, but the second, also, viz.: the finding of some one who has been injured by any act of mine. No poro has been adduced that any man, woman or child has been hurt by any act of mine. No effort has been made to produce such evidence. For these two reasons, if for no other, I maintain that the prosecution have utterly failed to make out a case against me, and in the absence of real grounds of prosecution the case becomes simply one of *persecution* for opinion's sake. The so-called crime of 'obscenity' is not a crime *per se*, not a crime in the nature of things. It is a law-made or constructive crime, like blasphemy, heresy or witchcraft. It is a matter of opinion solely. Obscenity has no existence except in the mind that perceives it as such. To my mind the Markland and Whitehead letters are not obscene, and there are hundreds if not thousands of good women and men who agree with me in this opinion. Among these is Lucinda B. Chandler of Chicago, who for many years has been president of the Moral Education Society, with headquarters at that city. A 'Remonstrance and Petition' setting forth the opinion that the effect of the publication of these indicted letters is 'good and only good,' was drawn up and signed by eleven well-known lady writers and lecturers upon reform subjects, and copies of this remonstrance and petition were signed by many hundreds of women all over the land, some of which petitions I now hold in my hand and many more have been forwarded to this court. I have also received for publications some dozens of 'open letters' to the court protesting against this prosecution, and asking that it be dismissed and the defendants allowed to go free. Some of these letters I have forwarded to the court, some have been published, and many have been neither published nor forwarded.

"Besides these letters to the court I have received scores if not hundreds of letters from women—wives and mothers—saying that in their opinion the indicted articles were not obscene; some of these mothers saying that their daughters should have the benefit of reading the indicted articles, including the lately indicted O'Neill letter, so that being forewarned against such horrible abuses of sex, they may the better avoid and defend themselves against such abuses and against such human monsters as are therein described. I protest against the law under which these prosecutions have been brought against me. I protest against it because of its unconstitutionality, and because of its liability to be used for purposes of oppression and invasion of personal right. While I do not think that the indicted articles come within the purview of this law as it now stands, I look upon it as a survival or revival of the barbarous laws of the middle or dark ages. The founders of this government intended it to be a government for the protection of personal and citizen rights only. It was not designed to be a *paternal* government, not designed to regulate the religion or the morals of the citizens. You, Judge Foster, doubtless remember the efforts that were made, thirty or forty years ago, to induce congress to pass laws excluding 'incendiary literature' from the United States mails. It was urged, and with much plausibility, too, that such laws were necessary to the protection of the lives and property of people living in the slave-holding states. But congress very properly refused to listen to these requests and petitions. They knew that the effect of such a law would be an abridgment of the liberty of speech and of press, which abridgment is clearly forbidden by the constitution of the United States, and they knew, too, that it was impossible to so define and limit such a law that it would not be stretched to cover a multitude of abuses and discriminations. The same arguments hold against the so-called Comstock postal law. While the aim of congress in its enactment may have been a good and benevolent one, it was impossible to so define and guard against abuse that it would not be used to deprive the citizen of his constitutional and natural rights. In fine, I protest against the laws under which I have been prosecuted because of their un-American character, and because of their inherent despotism. We, as a nation, are rapidly drifting toward Russianism in our governmental methods. In fact, Rus-

sian censorship of press and mails is better in some respects than American censorship. In Russia no newspaper, or other publication, is admitted to the mails until it has been passed upon by the public censor, so that the publisher of any edition of any paper, book or pamphlet, knows, or may know, beforehand, exactly what to expect; whereas, here, in free (?) America, it is simply impossible to know beforehand what to expect. Here, the censor gets in his work *after* the mailing, not before, and it then depends wholly upon what may be in the mind—the opinion—of the court before whom the case may be brought, as to whether any publication is within the meaning of the law or not, and if the court rules adversely there is no escape from punishment.

"The time—ten minutes—is about up. I close by repeating my protest against being reckoned a criminal. I have tried to live an honest life—have tried to do all the good I can in the world and as little harm as possible. The sun of my life—my active life—may now be setting. So let it be. I submit."

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As addenda to this report of the prisoner's talk to the court, these paragraphs follow:

"While I do not say that the above is an exact report of the ten-minute talk to the judge, when asked by him if I had anything to say why sentence should not be pronounced upon me, yet it is very nearly correct in all important particulars. I had prepared something different in many particulars, expecting to be allowed twenty or thirty minutes' time, and when ruled to ten minutes, I made no use of my prepared notes, but went at it in a random, off-hand manner.

"My meaning, of course, in the last words to the judge, was that I submit to *overpowering force*, just as I would submit to an absolute monarch, like the czar of Russia, with a million of soldiers at his back. I submit because there is no alternative, not because I recant anything, not because I repent anything, not because I am willing to make any concessions or promises as to my future conduct.

"The management of the defense was mainly a failure, but I hope not entirely so. Hoping that all will yet be well, I bid the readers of LUCIFER an affectionate good-bye until I get a chance to write again.

M. HARMAN.

"[This is written on the point of starting to the Lansing penitentiary.—M. H.]"

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Some of LUCIFER's readers of this present date, fifteen years later, may perhaps be curious to know whether I paid the three hundred dollar fine and whether I served out the five years in the Kansas penitentiary. If so, I answer, No—I did not pay the fine, nor did my friends pay the sum demanded of me by the court as pay for the blessed privilege of being harassed for three years preceding the trial, by the government officials, and for the great privilege of going to prison for five years—to save the honor and purity of the United States mail service. But while the technical fine of three hundred dollars was not paid, the costs of defense, to myself and friends, during those three years and more, culminating with the trial and sentence, were far in excess of the sum named as fine; to say nothing of loss of time in court attendance at distant cities, and not to mention mental worry and neglect of business.

Nor did I serve out the five years' sentence in the "pen." The storm of indignation that swept over the entire country, extending also to foreign lands, wherever the facts became known, against a sentence wholly unprecedented in severity in modern times for a similar alleged offense, resulted in my release, on technical grounds, after confinement of four months. Judge Caldwell of the Federal Circuit court, on motion of Hon. David Overmyer of the Topeka bar, overruled the decision of Judge Foster and sent the case back to the District court "to be dealt with according to law"—sent it back, not because of severity of sentence, not because of grave errors in the trial (of which there were many), but because of a technicality that seems laughable in its triviality and simply amazing to those who do not know that the administration of "law" in this country is mainly a

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matter of antiquated forms and customs, trivial, if not senseless, in their nature, in which wilderness of forms and customs, precedents and usages, such little matters as justice, truth and human rights are lost sight of, overlooked, ignored; I repeat, to those who do not know what the administration of "law" really is it would seem simply amazing that a learned and dignified judge of the United States Circuit court could find no better reason for my release than that Judge Foster had neglected the three short words, "at hard labor," when imposing upon me his prison sentence of five years.

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The following paragraphs taken from LUCIFER of April 4, E. M. 290—that is, April 4, 1890, of the common calendar—constitute the "roasting" that I am charged with having administered to Judge Foster before the trial culminating in the scene described by the Topeka "Journal" and reproduced at the beginning of this article. The offending article is headed:

"WHO AND WHAT ARE ON TRIAL?"

"In less than two weeks from the date of this issue of LUCIFER an important trial is expected to come off in the United States District Court at Topeka, Kansas. Important, not because of the prominence of the individuals who stand accused of crimes or misdemeanors, but important because of the principles involved in the questions that will then and there come up for investigation and for legal interpretation and decision, and important because of the prominence and number of persons who will really, though not technically or nominally, be put on trial.

"As it is just possible if not probable that the present conductor of this free platform—LUCIFER's platform—will not much longer be allowed the privilege of saying his say from said platform, he now respectfully asks the careful attention of the reader of these lines to a short statement of what he believes to be the issues to be tried at the approaching term of the United States Court and also, who are the persons that are then and there to be put on trial.

"I. As to principles:

"(1) The principle, the right, the demand, or claim, of and for freedom of speech and of the press, will be put on trial.

"(2) The principle of citizen right to and of civil liberty, including political and religious liberty, will be put on trial; for if speech and press be not free, then it can be easily shown that civil, political and religious liberty are hollow mockeries.

"(3) The constitution and laws of the United States will be put on trial. The constitution and laws are part of the machinery of the artificial thing we call government. Government, human government, is of itself an evil, a very expensive and dangerous evil—dangerous because of the tendency to arrogate to itself powers and functions that do not rightly belong to it. Government—written constitutions and laws—is the creature of man, and therefore inferior to man. In fact, until incarnated in the person of man, or men, as officials or executors, government is only an *idea*. As a force or power it is less than what we call "the idle wind"! Incarnated in man, or men, this idea becomes useful or hurtful according to its use or abuse. The only use or excuse for the existence of this thing we call government is to help, by co-operative effort, to secure each individual person or citizen in the enjoyment of his or her natural rights. Among the most important of all natural rights is the right to think and the right to express one's thoughts. This latter necessarily implies or includes the right to free speech and free press.

"If the written constitution, as an important part of the artificial arrangement we call the government of the United States, provides for and guarantees absolute freedom of speech and press, then this fact will be fully brought out at the Topeka trial.

"If, on the contrary, there is no such guarantee in the printed document called the constitution of the United States, then this fact also will be fully made manifest, and it will then be in order for the citizens of the country called the United States to begin to inquire whether this document, the venerable document they have been taught to regard as the palladium of their liberties, is really worth the blank paper it is written on.

"As to other laws, as to enactments other than the constitution itself, bearing upon the case or cases under consideration, the same remarks or rules will apply. If these laws support,

guarantee and defend the citizen in the enjoyment of his natural rights then they will come out of the ordeal unscathed; but if, on the other hand, it is found that they deny or contravene those natural rights, then the verdict must be pronounced, "Weighed in the balance and found wanting!"

II. As to Persons:

"(1) The judge, Cassius G. Foster, will then and there be on trial. As presiding officer, arbiter or umpire, the responsibilities of the judge are very great. The judicial oath, a copy of which is given a conspicuous place in large type on first page of this issue, outlines, in part, at least, the responsibilities resting upon the presiding officer of the court, but it does not tell the whole story. Cassius G. Foster, for instance, was a man and a citizen before he was a judge of the U. S. District Court. When he became a judge he did not cease to be a man and a citizen. His manhood and citizenship are of much greater importance to him than his judgeship. His duties as a man and a citizen take precedence of his duties as a judge, simply because, as already stated, governments, of which judgeships are a part, are the work of man, or of men, and therefore inferior to the men who make and who can, if they choose, unmake them. As a man it is Cassius G. Foster's duty to do no wrong to any human being. As a citizen of a republic or commonwealth he is the equal of any other citizen, living or dead, consequently he owes allegiance to no other citizen or citizens, for it is absurd to say that an individual citizen owes allegiance, loyalty, to an equal, or to equals. The only allegiance or loyalty that a free and equal citizen can owe, is loyalty to his own manhood, to his highest ideal of Truth, Right and Justice. If the constitution and laws embody and represent C. G. Foster's highest ideal of truth, right and justice, then he owes allegiance to that constitution and those laws, but *only because of*, and so far as, they embody this highest ideal.

"That is to say, every judge, every magistrate, every presiding officer of a court, from the lowest to the highest, is

BY VIRTUE OF HIS MANHOOD,

and by virtue of his citizenship, a judge of the laws, the statutes, the human enactments, that he is called upon to administer—from the constitution of Alexander Hamilton, of Washington and Franklin, down, down, to the postal laws engineered through a degenerate and debauched Congress by Anthony Comstock!

"These are some of the reasons why we say that of all the persons to be put on trial at Topeka, Kansas, at the approaching session of the U. S. District Court, Cassius G. Foster takes, and should of right, take the first and most important place. How he will bear himself under the strain of this trial, is a question in which many thousands of people scattered all over this broad land, now feel a deep interest. Will he come out of it with honor to himself and with credit to the judiciary of which he is a member, or will the *ordeal* prove to be too great for the man? Will he show himself a jurist whose record will be found worthy to be quoted on the side of liberty and equity in future years, or will he take rank with those jurists who sacrifice principle to expediency or to judicial bias, who bow to 'precedent' instead of to Truth and Justice, and for social or political reasons are ready to sacrifice the innocent to gratify a popular clamor, which clamor has no other cause or foundation than ignorant prejudice?"

The judicial oath referred to herein was kept standing in large letters on first page of LUCIFER for several issues preceding the time of trial, but these quoted paragraphs entitled "Who and What Are on Trial?" constitute the main part of the terrible "roasting" spoken of by R. M. McAfee, as reported in LUCIFER 1041—professedly quoting the words of David Overmyer.

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Whether these talks to the judge were wise or unwise I leave others to decide. At the time, and under the circumstances, I considered it the right thing to do, just as at the time and under the circumstances I considered it the right thing to say what I did to Inspector McAfee a few weeks ago in the Federal building in this city.

ORIGIN OF THE CENSORSHIP LAWS.

The following brief statement of the origin of the censorship law is from the pen of a well known lawyer of New York City,

who has closely watched the working thereof ever since its first enactment:

"This law was passed March 3, 1873, by trickery and fraud in the confusion and uproar of the closing hours of the most corrupt Congress ever convened in this country. It was passed without debate between one and two o'clock on Sunday morning, March 2, and signed by the President Monday night, with no thought or deliberation on the part of anybody, amid a vast number of bills of all sorts. One of the individuals interested in pushing this vile law through this debauched Congress was Comstock himself, of whom it is not necessary here to say anything. Another was a theological hypocrite who publicly announced that he believed in deceit. Another was a person who violated the law himself and through his money or personal influence managed to escape prosecution and go scot free. And there were others of morals equally eccentric whose trickery aided in the passage of this law."

"It will be well to reprint what some of the leading papers said at that time of the scenes of confusion and debauchery amid which this bill came into existence."

"The Washington correspondent of the New York 'Herald' says in the issue of March 2:

"The wrangle over the proposed increase of congressional salaries was rather funny to-day in the House, from the manner of the members, they were so anxious for more pay, but they feared to say so, knowing only too well that Congress just now is not so high in the esteem of the people as to be thought worthy of an increase of pay."

"On the same day the same paper says editorially:

"The Credit Mobilier Congress was busy up to a late hour this morning preparatory to giving up a life that goes out in the blackness of infamy to-morrow. . . . Senators . . . were occupied in voting on appropriation bills the jobbery and robbery of which cannot be discovered in the hurry of closing hours of legislation and which sometimes remain forever secret from all except the interested parties. In the House of Representatives the bustle and excitement were even greater than in the Senate, and, no doubt, amid the confusion and under the cloak of patriotism and honesty the usual eleventh-hour stealing was accomplished:

"And again on March 3:

"What remains of the foul work of this memorable session will probably be finished to-day."

"On March 4, the 'Herald's' correspondent says:

"The House was in a noisy, uproarious mood to-day . . . the confusion and uproar were never surpassed."

"The 'Sun' says editorially March 4:

"Is there any corruption which Congress will not justify and approve, any infamy which either House will not boldly adopt as its own? And is there any limit to this process of public and official degradation? The indignation of the people alone can afford an adequate solution of this problem."

"And again on March 5:

"Within the last one hundred and fifty years there have been more famous legislative bodies than this, but we do not remember one more infamous. There were conscientious gentlemen in the Senate and House, but, *prima facie*, the case is against the whole of them, and till the close of the present century membership in that Congress will, in the estimation of the general public, throw upon the incumbent the burden of proving that he was not a dishonest man."

"The entire term of this Congress has been characterized by a series of disreputable transactions which have no parallel in our history. . . . This is the Congress which some Macaulay of the next century will describe as more infamous than that Parliament which originated Law's celebrated Mississippi scheme, and more corrupt than those parliaments which Walpole used to purchase as he bought Merino sheep and Flanders mares to stock his estate in Sussex."

"The 'Tribune' March 4 in an editorial says:

"The whole Congress has been characterized by an unprecedented neglect of the public business in the early stages of the session and confusion at the close. . . . The Senate has been obstructive, partisan and unusually corrupt. Considering the relative smallness of its numbers, it has been conspicuously bad in morals."

"The 'Times' March 3 bears this testimony:

"No one who reads even the comparatively brief reports of

the Associated Press can fail to see the haste and confusion which prevail during the closing hours of Congress. It is idle to deny that this condition of things gives rise to many opportunities for fraud and that some of these opportunities are used in only too probable. But if Congress were composed, in both branches, of perfectly immaculate men it would be impossible to avoid great injury to the public interests under the existing method of doing business. The bills which are crowded at the last are precisely those which it is most desirable should be deliberately considered, and the true scope and effect which it is least possible to penetrate by hurried examination."

"And again March 5:

"The Forty-Second Congress which finally adjourned at noon yesterday took part during its term in some of the most important parts of our recent history. Public attention is now fixed on the exciting and painful scenes in the midst of which it closed its career."

"And so on throughout the whole range of the press all over the country—not the partisan papers alone that were politically opposed to the Republican party then dominant in Congress, but papers of all grades and shades of political opinion."

"The history of those times is too well known to leave a doubt as to the way in which the enactment of the Comstock Law was procured. And having thus gotten their law the filthy gang for whose use it was made violate every principle of honesty and decency and enforce their law to silence arguments which they cannot otherwise answer, to suppress thought, to threaten Science, to pry into the confidences of the mails and to limit liberty."

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In my talk with McAfee and the District Attorney a few days ago I mentioned these recorded facts as to the character of the Congress that passed the censorship law, the hasty and ill-considered manner of its passage, mentioned the fact that before the time of the civil war ineffectual efforts had been made to secure federal enactments limiting the freedom of the mails; mentioned that this law was signed, with others, without reading by President Grant, a military man simply. I might have added, and a man not skilled in jurisprudence; a man whose training, if not his nature, predisposed him to arbitrary and despotic measures, etc.

In his reply McAfee said he had it from a person who saw the signing, that President Grant read the act before signing it. [Query: Was this person Anthony Comstock, the agent of the New York Society that was chiefly responsible for the postal legislation?] Adding: "If the censorship law was passed hurriedly and without due consideration, how comes it that this same law has been before several Congresses since for revision, and that instead of repealing it the national legislature has made it stronger at each revision?"

My reply to this was, in substance:

There has never been a general or popular agitation for repeal; it is to the interest of lawyers—who as a class have dominated the national Congress for many years—to have as many laws as possible on the statute book; the more laws, and the more difficult of interpretation those laws, the better for the lawyer class; hence the temptation to magnify their office and make it honorable and profitable was not easily resisted.

I might have added, "The influence of the clerical lobby members of Congress"—the fact that the so-called "Evangelical Alliance" maintains skilled and influential representatives, such as Rev. Wilbur Crafts, at the national capital year after year to see to it that no measures inimical to their interests shall receive serious congressional consideration, and that new laws shall be introduced in the national legislature still more closely cementing the bond of union between church and state; and, of course, it needs no argument to show that this postal censorship law is the legitimate successor of the older laws against blasphemy and heresy."

M. HARMAN.

IMPROVEMENT OF THE RACE.

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much by-gone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement; that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. *Man* be-

came a highly socialized animal, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,
When the gift of the gab he had managed to gain,
As the lord of creation established his reign,
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is refusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

Woman is going to insist on being free; and the use she will make of her freedom is that she will select the father of her children. She will not be tied up to any and every miserable specimen of mediocrity or to any drunken or diseased wretch. If she is refused freedom, she will refuse to bear children at all; and thus it is no longer merely "the woman question"—it is "the nation question." The mothers of the race must choose the fathers of the race.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

LOVE'S PROTEST.

Taking a hint from the many calls for *Lucifer* containing the article "Love's Protest," by Lady Florence Dixie, we have printed several thousand leaflets of that article and of "Radical Drama," by Jonathan Mayo Crane—the review of "Ellabelle." This leaflet will be sent to any address for 10 cents per dozen or 50 cents per hundred, in postage stamps. Some of our friends have adopted the plan of dropping *Lucifer* leaflets on the seats of street cars, in R. R. stations or enclosing them in letters, etc., after the methods found effective by propagandists of all schools. That these methods of sowing *Lucifer* seed has already produced fruit we have good reason to believe.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

PLATO VERSUS PLATT.

Long ago, Plato, who anticipated nearly all the advanced movements of our time, proposed that children be bred on the same principles as domesticated animals. This was very shocking to persons of refined mind, and they have protested ever since whenever some modern Platonist has renewed the suggestion. The latest protestor is William Platt.

Mr. Platt admits that, "if you look for no more than a healthy animal," the prescription is admirable. That is a great concession, to start with. If scientific breeding promoted general health, and did nothing more, it would be the most valuable discovery ever made by man. Of all the sources of happiness, health is undoubtedly, by far, the greatest. But health does not only promote happiness; if we take the word in its wise sense, to include constitutional vigor, it is also an important condition of intellectual efficiency. The longevity of great men has often been noticed. Take, for instance, the most eminent Englishmen who have died during the last quarter of a century—Tennyson, Browning, Darwin, Spencer, Carlyle, Ruskin, Disraeli, Gladstone. Of these eight men, five were over eighty, two more were over seventy-five and the remaining one was seventy-three. Some of these men suffered from bodily ailments but all possessed great fundamental strength of constitution, and the power of getting through a vast amount of work. Lombroso in "The Man of Genius" gives striking proof that great men are long lived.

Mr. Platt is certainly mistaken, however, if he believes that only physical health and strength can be produced by breeding. All experience shows that mental and moral qualities are inherited as truly as bodily ones, and can therefore be developed by selection as surely as bodily ones.

Throughout the whole animal world we see that different animals are as regularly characterized by certain mental as by certain physical qualities. The courage and ferocity of the tiger are inherited as surely as his stripes, and an antelope is as certain to be timid as a tiger is to be brave. The burrowing instincts of moles, the nocturnal instincts of cats, the curious social instincts of bees and ants, are inherited with as much accuracy as the structure of their eyes and legs.

The same is true of the domesticated animals which have been artificially bred by man. No person doubts that the bloodhound, the greyhound, the setter, the pointer and the bulldog have been artificially produced by human selection. Yet these animals have mental peculiarities as clearly marked as their physical ones. In some cases, indeed, the distinguishing characteristic of a breed is a certain mental trait. Of this the pointer is an excellent example.

When we come to man, we find that the rule still holds true. The force of mental inheritance in human beings is perhaps best shown in the case of mental disease. Lombroso has told us how eleven members of the same family arrived in succession at Connecticut Asylum. In the remarkable chapter on "Inheritance," in his "Variation of Animals and Plants Under Domestication," Darwin says: "Every one knows how often insanity runs in families, and some of the cases given by Mr. Sedgwick are awful—as of a surgeon, whose brother, father and four paternal uncles were all insane, the latter dying by suicide; of a Jew, whose father, mother and six brothers and sisters were all mad; and in some other cases several members of the same family, during three or four successive generations, have committed suicide."

The evidence for the inheritance of mental talent is not quite so overwhelming; nevertheless, it is very strong, as any one will see who reads Galton's "Hereditary Genius." There are some striking cases now in English public life. Balfour, the present prime minister, is the fourth member of the family of Cecil who has held that office since the time of Elizabeth. His cousin, Lord Hugh Cecil, bids fair to be a fifth. The coming man of the Liberal party seems to be Winston Spencer Churchill, son of Lord Randolph Churchill, and a descendant of England's greatest general. No doubt these men have exceptional opportunities, but hardly more than several thousands of others who show no ability.

It may be said that it is dangerous to breed from genius, because of its close relation to insanity, alcoholism and other forms of degeneration. Although genius has often begotten genius, it is also true that the children of great men are often very unsatisfactory. It may, perhaps, be an open question how far it is desirable to breed from genius of the highest class. This difficulty, however, does not apply to persons of considerable but not

prodigious ability. Galton and others have shown that talent at least breeds very true, and genius usually springs from talented families.

To avoid frightening the timid, I may say at once that I do not propose the drastic methods of Plato. In my opinion, freedom would suffice. All that is needed is to have collective maintenance of children and payment of motherhood, and to leave every woman free to select the father of her child on each occasion. The great majority of women would be sure to select superior men, especially if public opinion held up a high standard in this matter. We would thus have an automatic method of improving human heredity without restricting the liberty of anybody.

R. B. KERR.

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read Lucifer with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred. And it is a quietus to the professional libeller who manufactured falsehoods at \$5 a lie for the eastern press.

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Erastus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the mismated could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about Anthony.

Your friend, G. W. BROWN.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In *Lucifer* No. 1,041, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

DORA FORSTER.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potacamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in *Lucifer*, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals."

Yours very cordially,

F. W. FRANKLAND.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in *Lucifer*, but so far other things have prevented.—M. H.]

Great is Democracy! Under its palladium even the humblest of us has a voice. We are permitted to vote. We elect our public servants. Then we permit our good masters to select a committee to watch our appointees. Then we have a voters' league to keep an eye on the committee. Then we have a society to watch the voters' league. And so *ad infinitum*.—Selected.

THE FREE SPEECH LEAGUE.

Editor *LUCIFER*: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send your name and address and your dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER,

Chairman Executive Committee.

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda L. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of *LUCIFER* and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; \$1.50 per dozen; \$10.00 per hundred, carriage paid.

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Price, 50 cents in paper cover; cloth, \$1. Some of the chapter headings are:

I, The Sin of Unbelief; II, What I Can and Cannot Believe; III, Is the Bible the Word of God?; IV, Evolution of the Bible; V, What Is Christianity?; VI, Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

BOOKS ORDERED.—Friends who have ordered and not received books will please write again. Some of these orders have been mislaid, overlooked or neglected because of absence and press of other work. Some have not been filled because the supply of certain books was temporarily exhausted. Now the prospect is that orders for books and pamphlets will be more promptly attended to in future, whether the editor and publisher goes to prison or not.

Subscribers who receive more than one copy of *Lucifer*, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Opinion is not truth, but only truth filtered through the environment, the disposition, or the mood of the spectator.—Wendell Phillips.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

STENOGRAPHIC REPORT OF TRIAL.

Contrary to reasonable expectations we are obliged to go to press without the stenographic report of the examination of witnesses and the judge's charge to the jury. Reprint of this report would take the whole of an ordinary eight-page LUCIFER, so we shall have to cut down the report when we get it, else crowd out everything else. In view of the fact that we still have much matter in type that cannot appear in this issue, and that many excellent articles are waiting their turn, it looks much as though another double number will have to be issued soon.

Whether it would be wise to venture another such issue will depend mainly upon whether the receipts balance expenditures for the present double number. Several friends have ordered from five to ten copies of the "Inquisition" number, but not enough yet to cover the added expenditure.

L. H.

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and lost!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by LUCIFER and its leading writers, has been nailed to the cross of *legality*, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—of *what*?

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of *creative* life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of LUCIFER's editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetich called "government"?—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

★ ★ ★

After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that LUCIFER is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetich, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw, M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, LUCIFER, was testifying in defence against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly

hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: 'I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools.'

"Harman declared he has studied sexology the greater part of his life. 'The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years,' said the aged defendant. 'I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man.'

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

★ ★ ★

When court convened Friday morning my request to address the jury was *denied*. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon LUCIFER's slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten

human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

With the double number, now offered at ten cents each, we offer to send, free of charge, copies of No. 1041, containing "Preliminary Skirmishing" in the federal court, "Sinews of War and the Censorship," "The Free Speech League," and other articles suitable for calling attention to the battle now on in Chicago between the forces of Medieval Bigotry, Superstition and Ignorance, on the one hand, and the forces of Freedom, Enlightenment and Human Progress on the other.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine the "Chicago Daily Journal—Oldest Daily Newspaper in Illinois"—has this to say:

"Judge Bethea observes [deserves?] the thanks of the community for punishing Mrs. Alice B. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries?

M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us so to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censorship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved;

the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that *their* side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the perversions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Lucifers, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher age or country condemn it, nor because the mind of its writer or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us

to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food also should be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than is the subject of food, and its cognate subjects, clothes, shelter and exercise.

EDWIN C. WALKER.

★ ★ ★

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense.

EDWIN C. WALKER.

TO LUCIFER'S SUBSCRIBERS.

The prosecutions against LUCIFER by authority of the Postal Department of the Washington government make it very important that we be able to make a good showing as to number of bona fide paying subscribers. In reporting the number of subscribers, when called for, we are allowed to count only such as have paid ahead or who have requested the paper continued to their address after time of subscription has expired. We, therefore, very earnestly request,

First, all whose time has expired or is about to expire, to let us know *without delay*, whether they wish LUCIFER continued to their names or not.

Second, all whose time is paid ahead to send us the names of as many *new* subscribers as possible, and when sending names of new subscribers it is important that a distinction be made between those who *pay their own money* and those who do not. While we are very glad to get the names and cash for new subscribers, whether by their own motion or sent by friends as trial subscribers (hoping they will renew for themselves when time is up), it is only those who pay their own money—or what is the same thing, authorize a friend to pay for them—that can be counted in making our report to the Postal Department at Washington.

Shall we hear from you, good friends, all?

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the Chicago Journal, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human

welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragement in the present situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetish were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyrdom of Moses Harman, if it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrificed to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an imposter who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

BEFORE AND AFTER.

The ordinary man expects to obtain by marriage:

- A toy.
- A wife.
- A submissive companion.
- A useful ally.
- A housekeeper.
- A nurse.
- A devoted mother for his children.
- An angel in alpaca.

The last material is especially mentioned to show that he expects her to be economical. He wishes woman to have all the virtues, and, for private use, some of the vices.

The ordinary man selects the woman who is to be his wife when his mind is as much confused by the fumes of love as that of a drunken person is by those of wine. When the fumes evaporate, he discovers that his imagination has conferred upon her a hundred and one qualities she does not possess. There is deliberate deceit on one side, and there is self-deception on the other. Would an ordinary contract completed under these conditions be expected by any sane man or woman to be satisfactory?

The ordinary woman is trained to catch a man, not to keep a husband. As a girl she dances much, sings more, dresses simply but attractively, smiles when it is to her interest to do so, and is apparently devoted to home. That conduct implies cheerfulness, economy, and contentment. It is, however, only her ante-nuptial manner. Many a man could describe his experience six months after marriage in these words: "My wife is a parcel of assorted follies and failings, enclosed in a decorative wrapper and labelled 'Mixed Chocolates,' but after marriage I discovered it to be a packet of acid drops." Would an ordinary commercial transaction conducted on these lines be considered honest?—*New Era, Cape Town, Africa.*

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming!" We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

It is noteworthy, nevertheless, that the freest countries in the world have the most divorces. In countries where a woman can earn her own living she will not consent to live her whole life with an unfaithful or tyrannous husband. The growing economic independence of woman is just as great a cause of divorce as the decline of a belief in marriage as an irrevocable sacrament.—*Chicago Tribune (editorial).*

Tendency to disease and tendency to vice are of similar origin, and neither can be cured by punishment, vengeance or imprisonment; but all tendency to disease, peculiarities, fears, weaknesses and vices in young or old can be cured or modified by favorable environment, suggestive therapeutics, massage and physical culture.—*Medical Brief.*

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe.—"The New Way."

'Tis safe to lay your cares aside
And rest awhile each day;
Be sure no other man will come
And steal your load away.

—Chicago Record-Herald.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. *May you win!*"

A. B. Fish, Newburgh, N. Y.: "Enclosed find one dollar for defense from Mr. Israel, and sixty cents for six copies of the Inquisition number of LUCIFER to be sent as follows: . . . Hoping for a speedy victory."

J. G. Lambrigger, Niobrara, Neb.: "Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for Liberty."

J. K., Boston, Mass.—"Am glad to be able to send in eleven names and an order for \$2.75, for eleven three months' subscriptions, hoping more will come of it for LUCIFER. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find \$2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

Dr. B. L. Hermstadt, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed \$5. Many thanks to you for continuing my papers. Credit

both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Marred in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive LUCIFER as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.: "The seventy-five copies of 'Love's Protest' received. Would like to send you a check for \$200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' \$1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The \$200 I would send you would be to fight for the cause of freedom as you see it."

Geo. B. Higgs, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me LUCIFER regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed \$3.50 is for two bound volumes of LUCIFER—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of pledged faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in LUCIFER that could be called 'obscene.' LUCIFER is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whisky. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeltinger, Zeltonia, Mo.—"Should have forwarded the enclosed \$5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes

within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring.

"Please send copy of 'Social Freedom,' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humanity."

Ed. Secrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's LUCIFER that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite (\$2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, America, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul!' If more help is needed, command me!"

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to LUCIFER, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of LUCIFER if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while LUCIFER must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of LUCIFER their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our government censors are not equal to the task of extracting a moral from Aesop's fables, how eminently qualified they must be to sit in judgment upon a publication such as LUCIFER! . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, LUCIFER would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

A Citizen of Chicago: "To the President, White House, Washington, D. C.: Sir—I have the honor to call your attention to the fact that a large and increasing number of citizens view with abhorrence the prosecution of such persons as Helen Williams, Moses Harman, Dr. Alice Stockham and others for alleged infractions of postal regulations. I would respectfully suggest that such prosecutions are more nearly in the nature of persecutions, as no considerable portion of the people call for, or approve of these actions of your officials in these matters. I would

further suggest that there are palpable and gross violations of law every day by corporations and that such violations of law are loudly decried by a large portion of our citizens who are praying that legal action be taken. It would appear to me that there is ample work for the officers of justice, and ample scope for their surplus energy in such flagrant and urgent cases without dragging into court on a quibble or technicality Dr. Alice Stockham, who is respected and honored by thousands in all lands."

E. Bordwell, Elk, Wash.: "Enclosed is \$2, which please add to defense fund. When bigotry reigns common honesty stands little show. I sincerely believe there are more law-breakers among the law-makers and law-enforcers than among any other class of people, and they surely have less respect for the rights of the people. Hope you will win and thus help to destroy the law under which you are being prosecuted."

W. F., A Pioneer: "It is a blasted shame that Stockham is convicted. Still I hope it may arouse such indignation as to eventually result in good. I am eager to subscribe to a fund necessary to meet the expenses of laying this matter fairly and squarely before the next Congress and demand a revision of our laws. What will it cost to employ such a man as Darrow or Pentecost to present the matter? Or perhaps Mrs. Stockham might be able to arouse the church ladies in her behalf and then the law will be fixed correct, sure! Yours for freedom."

S. O. Bishop, Brodhead, Wis.: "I see by LUCIFER and the card sent me from New York that there is nothing for us to do but to fight it out, though it is much like a toy gun defending against a modern gunboat. I had hoped to be in a position to help in defense, but it is impossible to-day. You can put me down for \$5 to be paid later on. The bloodhounds are on our track. You are the victim and the strong hand of the law of the 'Land of the Bond and the Home of the Slave,' is on your neck. Put me down for ten copies of the double number of LUCIFER."

A. Wastall, East London, South Africa: "Am under deep obligation to you for the photo and letter. It seems to bring me more in touch with you to have your picture presence grace my writing table. . . . You say nought of the forthcoming trial. I presume therefore that you regard it with something of old Socrates' philosophic calm. By the way, I received by this mail a copy of Socrates' speeches in his own defense, and his famous discourses on the soul and immortality, with his friends Simmias, Cebes and Crito, in the cell wherein he drank the hemlock—which cell I, of course, visited when in Athens. . . . You, too, are charged with corrupting the youth of America, as he was of Greece. How little we have really progressed since his day! It occurs to me that you would not be displeased to refresh your memory with the details of how this "Superman" comported himself at this time, and therefore I send you by same post this booklet and two other marked journals which I know you will appreciate, the one for its wit and real humor (New Era), and the other for the ripe wisdom of no less an one than Leo Tolstol ("the Crank") on the Russian crisis."

[The book, "Socrates' Defense Speeches," just received. Many thanks, Bro. Wastall, for this much prized volume, also for the words of sympathy and kind appreciation—all too flattering to me, of course, to be thus compared, even though incidentally, to the great philosopher and reformer of ancient Greece.—M. H.]

Francis B. Livesey, Sykesville, Maryland: "Being as I have had to pull through an arrest all alone, I guess you can excuse me if I don't send much but sympathy for you in your present case. Enclosed are a few stamps by way of good intentions. . . . You know I love Christianity a little; but I must say that in all your persecutions you exhibit what is called 'the meek, humble forgiving Christian spirit' beyond any man I have seen of this age. That alone is sufficient to win to your side both Christians and philosophers. . . . I have always contended that the first great duty of the times is to fight for free mails. I think private ownership the thing. Now that the mails are run at a loss yearly and so discreditably it is not a bad time to contend for this private ownership. Then watch at the same time to keep Comstockism out of them when they come. . . . Am sorry to say that the 'American Press Writers' Association' is defunct. Its new members pursued policies which I predicted

would annihilate it. It also forgot all about its original intention of fighting for free press, mails and speech. Each fellow was rather fighting for his own self-aggrandizement. . . . You should come out at least as well as Dr. Stockham."

A faithful and generous friend across the "Herring Pond," in a letter marked "private," says, "I shall be most anxious to hear the result of your trial. It will be a cruel injustice indeed if you are imprisoned or fined for publishing plain spoken opinion. Why we are freer in Antediluvian Britain than in Roosevelt America!"

WHO IS RIGHT?

I do not often disagree with the editor of LUCIFER, usually finding that his mature conclusions are sensible and convincing. But in a recent number of LUCIFER, which I have not at hand, he said something upon which I wished to remark when I read it, and I have been thinking of it at odd times ever since.

He said, in substance, that if he did not believe that the freedom of women would result in the birthing of better and stronger children, he would not be in the work he has chosen and to which he has earnestly devoted himself for so many years. It was in answer to some one who urged that we had no proof that children were better for being born of free and intelligent mothers.

Now, with all due deference, I want to say that I do not believe Brother Harman's statement. I fully believe that, even though it could be proven that free mothers could produce no improvement on the children of the past, Mr. Harman would still be as devoted and sincere in his work as he is now. Is not the greater happiness and better development of women themselves sufficient reason for the great work of endeavoring to emancipate the sex? If he does not think so, we would be compelled to class him with a correspondent he had a number of years ago. This man wrote a letter to LUCIFER describing the act of a Dutch farmer who drove his wife as he did his oxen, with a good long "gad." He used it on her once when she was in a delicate condition and the result was that an idiot son was born to them and proved to be a life-long burden and expense. The lesson the writer drew from this incident was that if only the Dutchman had been taught the consequences of such treatment of prospective mothers he would have refrained from beating his wife at such a time, and been spared the trouble and care of an idiot son. I indignantly exclaimed at the time, as no doubt many other sympathetic women did, that if the Dutch farmer did not know enough to treat his wife decently for her own sake, he could not be taught to treat her kindly even for the sake of sane and healthy children.

I never have been a fanatical advocate of good, common, decent morals merely for the sake of the unborn children yet to come. I deem that there is sufficient reason for refraining from making women slaves, without considering the unborn children in the least. I never have worried about "race suicide," or race degeneration, or race quality. I believe if we see that women are allowed natural freedom, natural opportunities for development and activity, their children will be all right; but, anyway, we want women, as well as all humanity, to be free.

If our devotion to the work of emancipation depended on whether free women always gave birth to better and healthier children or not, I am afraid there would soon be no workers in the field. Because, so far, it has not been proven by actual example. The children that have been wished for, planned for, and the conditions prepared for, have not always been desirable children; often something is wrong—if nothing else, they are apt to be over-sensitive, delicate, shrinking from this hard, cold world. The children born under the average conditions of the world seem better able to cope with it than those brought forth under the most favorable conditions. A polar bear, in order to meet the conditions of his frozen home, must be born there; it would not do to breed him in a warm, genial, protected atmosphere and then turn him loose among the glaciers.

Of course, we must, first of all, have free women. But for their own sakes! They will find out sometime what conditions are most favorable to splendid children. As yet I believe we know but very little about the conceiving, bearing and rearing of the best offspring. And in our ignorant state I would hate to have our devotion to the cause of free women depend entirely upon the kind of children our very few free women have borne.

LIZZIE M. HOLMES.

THE POSTAL INQUISITION AND DR. STOCKHAM.

Judge Bethea's conviction of the veteran woman reformer, Dr. Alice B. Stockham, on a charge of circulating improper literature through the United States mails will bring surprise and dismay to thousands of pure-minded American women who have written letters of thanks to that reputable physician for the valuable information given in the several books which she has written on marriage and motherhood.

It is safe to say that not one woman in a thousand who has read those books ever entertained the suspicion that they contained any improper word, phrase or sentence. They are written in delicate and chaste language, full of motherly sympathy for the countless women whose marital misery has been due in great measure to their ignorance of women's natural functions.

Dr. Stockham's books are devoted almost exclusively to the science of eugenics. The word eugenics is of Greek origin, and literally means good birth. The object of Dr. Stockham's books is to instruct women in the mysteries of motherhood, so that they may bear children well equipped physically and mentally, with little or no ill effect on the mothers. She has won the lasting gratitude of thousands of women because of her success in removing to a great degree the scriptural curse of maternity.

President Roosevelt is no more opposed to race suicide than is Dr. Stockham, but this physician, who has made a study of maternity for a period as long as the entire life of President Roosevelt, believes race suicide can best be prevented and race improvement best be promoted by the production of better children rather than more numerous children.

INTENT OF THE LAW.

"The old-fashioned father and mother believed literature on marriage and allied subjects was not for children," Judge Bethea is reported to have said in his ruling. "The young were told not to touch such subjects, just as they were told not to steal or lie. That is how the government came to have laws regulating the transmission of certain matter through the mails."

It seems to me that this is a remarkable misconception of the intent of the law, which was framed to prohibit the circulation of literature which has a tendency to deprave the morals and corrupt the minds of the young, and not in any degree to prevent the giving of scientific instruction to the mature on the most vital and most important of all sciences to the human race, namely: The science of eugenics, the science of race improvement.

Surely no congressman who voted for the passage of the often misused Comstock law had the most remote idea that he was voting to prohibit his wife or marriageable daughter from receiving advice through the mail from a reputable physician regarding prenatal culture, or the preparation for motherhood.

But, even supposing Judge Bethea is right in his contention that the original intent of the law was to prohibit the giving of such instructions—a supposition which attributes to the legislators a spirit of prudishness that few persons will admit they possessed—the law as framed surely does not forbid the giving of such instruction. It merely forbids the transmission of "obscene or indecent" literature. It requires a great stretch of the imagination to stamp as "obscene or indecent" the chaste and important information which has been given to the women of America in Dr. Stockham's book.

ATTITUDE TAKEN BY BETHEA.

"What we have to do," says Judge Bethea, "is to uphold the law as it stands."

He is right in that assertion, but how he could convince himself that Dr. Stockham's books violated that law will be hard for the many thousands of persons who have read them to understand.

"If these persons believe they are right in teaching these subjects so that the young may learn them they should have their doctrines interwoven with the law of the land," says Judge Bethea.

A remarkable statement! The highest law of the land is generally supposed to be the Constitution of the United States, which guarantees to the people the right of freedom of press and of speech. It is not necessary to have the rights of the people "interwoven with the law"; it is sufficient that they are not forbidden by the law. The admirers of the work of Dr. Stockham have no desire to promote the circulation of literature forbidden by the law; but they contend that it is misconstruction of the law to hold that the instruction imparted in her books is in any way "obscene or indecent."

The learned judge gratuitously injects into his comment the phrase "so that the young may learn them." It is highly improbable that the young would be interested enough in Dr. Stockham's books to read them. Such an objection might be applied to the Bible or to many medical books which a child might read.

ARE UPHOLD DESPITE RULING.

"I believe Mrs. Stockham had no intention of violating the law," continued Judge Bethea, in announcing the conviction of her business manager, Dr. Edward B. Beckwith, "but this man, a Harvard graduate and a physician, 35 years old, has been in this business for six years. He should have known better."

The inference is that Dr. Beckwith had the intention to violate the law, an intention which I am sure Dr. Beckwith would indignantly deny. "He should have known better." Better than what? Better than Dr. Stockham, who has given more than forty years of her life to the instruction of women in the functions of motherhood—better than she what is pure and what is impure, what is proper and what is improper for every woman to know?

Those who know Dr. Beckwith, including many clergymen and estimable women in Chicago, assert that he is a man of the highest moral character, thoroughly conscientious, who gave up the prospect of acquiring a lucrative practice as a physician in order to devote himself to what he regarded as a more important work for the benefit of humanity, the freedom of women from the ills due to their ignorance of their physiological natures.

There are at times loud calls for the repeal of the Comstock law concerning the use of the mails, but this cry would never be heard if the law was not so frequently misused for the persecution of those who seek to benefit humanity by imparting wholesome instruction. The law is too sweeping because it does not make clear what "improper" literature is, but it is strange that a federal judge in this enlightened twentieth century could be found who would place such books as Dr. Stockham's under the ban of that law.—Jonathan Mayo Crane, in "Chicago Record-Herald," Sunday, June 11, '05.

NEMO REJOINDS.

I acknowledge error in classing Dora Forster as an anarchist. She seems to use their method—setting up an ideal then making humanity fit it. My intention was not to show "how bad anarchists are," but how they wander without compass, rudder or reason. This leads to foolishness as often as evil. The original discussion cited by Dora Forster was on Peter Kropotkin's reference to astronomy, showing his total ignorance of that science. There was no hint that Kropotkin was "bad." I quote him here:

"The interplanetary and interstellar spaces are peopled and crossed in all imaginable directions by little swarms of matter, invisible (?) infinitely small when taken separately, but all-powerful in their numbers. Among these masses some, like the bolide that fell in Spain some time ago, are still rather big; others weigh but a few ounces or grains, while around them is wafted dust, almost microscopic, FILLING UP THE SPACES." (Anarchy, Its Philosophy and Ideals.) All of which is utter rot.

I thought that a pseudonym signifying "no one" would make personalities impossible. Not so. A stickler is given to discover motives. I am reminded of the small boy who was given money by a man if he would stop talking about the latter's bald head; but the boy's interest in baldness was thereby stimulated.

Let children and young girls be taught the truth. But teach the latter the economic situation and the present nature of the average man; that after her experience with the surgeon and the elderly friend (why not combine the two?) she will not be sought for by the men who want a home and children. They will perform a small part of the function of fatherhood, then leave the mother alone with the economic burden. Get your communal home before you teach methods that presupposes such a home. I will never oppose such an attempt. Even in such a home, one or more of the flashy sort of men may charm all the women; the other men may aver that if they are not to do any of the courting they will not do the work, and secede. Result, an Eden full of Eves and one or two Adams. I have no objections to this if all are suited. Under present conditions women often tire of their plodding partners, and fall in love with some seemingly more brilliant beau. Do you really think husbands will be liberal enough to build the home while the transient butterflies promote free fatherhood?

NEMO.

AS SEEN BY AN OLD-TIME FRIEND.

Dear LUCIFER: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticize than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship is the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasures of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for more license, but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

SARAH STONE ROCKHILL

Alliance, Ohio.

EXTRACTS FROM "WOMAN REVEALED."

The awakened woman knows that she holds in her grasp a mighty franchise. She knows that in the creative world she wields that franchise; that she not only has the power of physical causation, but mental as well, to conceive and mold man, body, mind and soul. Her influence begins at a far more remote period in his existence. She has in her keeping the mystical chalice for inception, conception and fructification; therefore, her influence begins with inception; her potent thought for truth and honesty and equality must necessarily be stamped upon the race before physical conception takes place.

Here begins her overshadowing influence. It is here, at this vital point in woman's existence, that she discovers her greatest responsibility; it is here woman must find her noblest and only assured opportunity for enfranchisement. Her full enfranchisement depends upon her universal thought that all souls are equal; that as she conceives her children shorn of all doubt concerning this equality, so will they come into the world endowed with the belief that there is no question to be decided.

Her supernal privilege of forming her child as she most desires and her divine principle of motherhood is her franchise! Woman should realize that through these she has more power, although it may seem intangible, than if she were granted universal opportunity at the polls. Through this channel her voice may be lifted over all lands with such power and force that

she will be proclaimed "Speaker of the House—the Universe!" The right to hold the gavel with which she shall call the house to order is her divine right of creativeness!

When she recognizes this power and this right, woman will remain no longer unfranchised, but will be recognized as master of the ballot—the vital issue of every business venture—the spirit back of every project—the potent factor of every social, domestic, financial and political undertaking.

N. M. G.

THE SOCIAL GENERAL STRIKE.

"The Social General Strike" is the title of a new and important pamphlet translated from the German of Arnold Roller, and which is calculated to attract the attention of the working classes in general. It is now ready for distribution, and all comrades and social radicals may feel that they have an efficient instrument for the furthering of propaganda.

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All comrades and friends of social freedom should now bestir themselves to give "The Social General Strike" the widest possible circulation and publicity, and should use it as a means of propaganda wherever labor and capital are at war, or are likely to be.

The price of the pamphlet is 5 cents a copy, or \$2 (two dollars) a hundred.

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Orders for the pamphlet should be sent to the Secretary of the Press Committee, Theo. Appel, 468 S. Halsted St., Chicago, Room 10. Cash should be sent to the Treasurer, Aug. Freyman, 360 Larrabee St., Chicago, Ill.

The Press Committee, Debating Club No. 1, Chicago, Ill.

EXTRACTS FROM "MAJESTY OF SEX."

Both Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Infinitely observed the exchange of sex-force is a most sacred and holy relationship.

NANCY MCKAY GORDON.

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ANOTHER EDITION CONFISCATED.

Wednesday, June 21, 305—1895—there was deposited in the general postoffice at Chicago, an edition of LUCIFER numbered 1042, for mailing to subscribers. It was a double number, 16 pages instead of the usual eight.

Much time and labor had been expended on this edition, to say nothing of money. We had promised our readers something of a history of the "Postal Inquisition," both as to origin and practical working. We had asked for orders for extra copies of this edition for free distribution, or for sale among the friends of subscribers, hoping in this way to get some help towards defraying extra expense. To this request some of our old-time friends and helpers had responded promptly and liberally.

Several subsequent or supplementary bundles of this edition, in answer to calls, were deposited for mailing within the next seven or eight days following the first deposit, never for one moment suspecting that the first and main deposit had not gone to the subscribers.

After a week of anxious waiting, having received many complaints from subscribers of the non-arrival of LUCIFER, I decided to investigate. Calling at the office of Mr. Paul Hull, Superintendent of Second Class Matter, Chicago, I was informed by him that the edition had *not been sent* to subscribers, giving as a reason that the paper contained "unmailable matter."

When asked for the articles or paragraphs objected to I was shown the letter of Sarah Stone Rockhill, and a selection signed Nancy McKay Gordon, both printed on the last page of the paper except one.

In reply to further inquiries Mr. Hull said the edition would be held till word could be received from headquarters at Washington, when, if the decision should be that these articles are not obscene the edition would be sent to subscribers; if the decision should be adverse, the papers would be held subject to orders from the postmaster general's office.

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Next day I received the following notice:

General Postoffice, Finance Division, Chicago, Ill., office of Second-class Matter. P. H. Chicago, June 30, 1905.
Moses Harmon, Publisher LUCIFER THE LIGHT BEARER, Chicago, Ill.
Sir—The Postal Department at Washington has ruled that the issue of your publication of June 22 contains obscene matter and is unmailable.

Respectfully,

F. E. COYNE.

Accompanied by my lawyer, Seymour Stedman, I immediately called on Mr. Hull and asked for the return of my property, maintaining that the P. O. department, having refused to send LUCIFER No. 1042 through the mails, has no further right, duty or concern in the matter. That the postoffice department is not part of the *judicial* branch of the government, but simply part of the *executive* branch and that until condemned by the judiciary my property cannot lawfully be confiscated.

In reply Mr. Hull said, "this is a question with which I have *nothing whatever to do*. I simply obey orders. My orders are to send the paper to the dead letter office at Washington. I have done this. The papers have already gone.

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We then, Stedman and I, went to the Assistant Postmaster, Mr. Hubbard, and received similar answers. He said our only hope for recovering the edition lies in writing to the First Assistant Postmaster General at Washington.

In reply to a question in regard to the right of the P. O. to confiscate my property without any judicial proceedings Mr. Hubbard said, "Such things are done by the *police* department, as when they destroy 'chips' and other furniture of the Chicago gambling houses"—forgetful, apparently, that the police have a *warrant* from the city government to destroy the furniture of gamblers of a *certain class*, but that no warrant has been issued, so far as known to this deponent, to any one to destroy the property of LUCIFER's office without first bringing the publisher into court and giving him a chance to defend himself against the charge of printing and trying to mail unlawful literature.

I asked Mr. Hull if he would read "the proof sheets" of my next issue of LUCIFER and decide whether the matter is mailable *before* the edition goes to press.

"No, I will not," said he.

"Do you read copies of all the papers published in Chicago

before you allow their several editions to go into the mails?" I asked.

"Certainly not," said he.

"Then why should my paper be discriminated against? You say you read a copy of each edition carefully before allowing it the privileges of the mail," said I. "Why this discrimination?"

"You know the answer to that question as well as I do," said Mr. Hull, with a meaning smile.

As I write these lines there comes to my ears the continuous roar of burning gun-powder, the offerings of a *grateful* people for the blessings of liberty, of justice to all alike, and of special privileges for none.

How much reason have the publisher and the patrons of LUCIFER for thankfulness that we are living in the United States of America and not in England, France or Russia?

M. HARMAN.

WHAT OF THE FUTURE?

That is, what of the future of LUCIFER, THE LIGHT BEARER—sometimes called "Son of the Morning," "Herald of the Dawn," and other synonyms of the grand old name Lucifer—one of the oldest, most beautiful, most expressive, most honored and honorable of all the names connected with the most ancient, most noble and ennobling of all the purely physical sciences, the science of astronomy—science of the stars.

Yes, what of LUCIFER's future? Our Son of the Morning has passed through many critical periods, many trying times, in the twenty-five years, nearly, of its existence, but in none of these critical periods did there seem to be such combinations of adverse forces as at the present moment. Never before have we faced judicial rulings so thoroughly hostile to freedom of speech, freedom of press, freedom of discussion upon the subject that of all subjects needs the light of free investigation, of fearless, honest, untrammelled investigation, as does the subject of *SEX*, involving and including as that subject does the right of woman to self-ownership—ownership of her creative powers and functions, and the right of the child to be born well, if born at all.

Out of the sex-enslavement of woman—as can be easily shown, grows all other slaveries, including economic or financial slavery, industrial slavery, political slavery, religious slavery, intellectual or mental slavery, and so on to the end of the chapter of slaveries. As so forcibly argued by Grant Allen, Walt Whitman and other independent thinkers and writers, "Sex contains all!"

Hence all other reforms must wait upon sex-reform. Hence all *ologies* are subsidiary to Sexology; all sciences secondary or third-rate in importance to Sexual Science.

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Looking for causes, is it not because of their knowledge of these basic facts that "the powers that be" are now so thoroughly bent upon silencing all inquiry—through the public press and by private letters even—into the morality or the immorality of our present sexual and marital codes?

Do not these ruling powers instinctively feel and know that freedom of discussion on sex-lines would, in the end, destroy the present division of mankind into the two divisions of rulers and ruled, of robbers and robbed, of masters and slaves? and that sex-freedom, including freedom of womanhood and motherhood, would make an end to the power and privileges of these ruling classes?

As stated elsewhere in this issue the Superintendent of Mails at Chicago has given LUCIFER's editor plainly to understand that in his opinion *no* edition of LUCIFER should be allowed to pass through the mails. This was said after declaring that he has no personal feeling against said editor, but that, on the contrary he has uniformly tried to construe the postoffice rulings favorably to that individual.

If these utterances mean anything at all they would seem to mean that any future edition of LUCIFER is liable to be held up in the mails, confiscated and sent to the "Dead Letter" office, there to be *destroyed*, as was done with number one thousand of that publication, and as it now appears probable, the much larger and much more important number 1042 will share the same fate.

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Facing this contingency I now ask LUCIFER's subscribers, "WHAT SAY YOU ALL?"

One of three things, it would seem, will have to be done:

First. Cease the discussion of the Sex question in LUCIFER's columns, or,

Second. Make this discussion subordinate to, secondary to, the discussion of other questions of human interest, or,

Third. Give up the struggle and LET LUCIFER DIE!

Fourth. Fight it out to the bitter end, if bitter it must be!

That our readers may be the better able to make up their minds on this question of LUCIFER's future, we herewith republish the two articles that the censor at Chicago and the authorities at Washington have declared "unmailable"—the one entitled "As Seen by an Old Time Friend," and the other, "Extracts from Majesty of Sex." Whether the publication of these articles are the *real* cause of the "hold up," or only the *pretext*, I certainly do not know, but judging from reasonable probability it is far more likely that the real cause is the four pages of history of the "Postal Inquisition" which pages cannot be reproduced in this issue, and the editorial comments upon the farce of a trial that resulted in conviction and sentence of LUCIFER's editor—part of which comments are reproduced in this fragmentary and disjointed number—a number that has *no number*, and no title page.

One more question and I will close for this time: While you are making up your minds as to what should be done, please let us know how many of LUCIFER's subscribers are willing to pay letter postage, or two cents postage on every issue that is denied the use of the mails?—as were numbers 1000 and 1042?

Please answer by letter and not by postal card.

Yours for the fight for the right of free discussion.

M. HARMAN.

AS SEEN BY AN OLD-TIME FRIEND.

Dear LUCIFER: Often do I see ideas expressed that I would like to either commend or condemn, but I think there are others who can better teach or criticize than I. So I let it go, and yet we are all needed in this great struggle to free woman from sex serfdom.

I want to emphasize what Mrs. Loomis says in regard to Ella Wheeler Wilcox's position on the sex question, as shown in the quotation from the New York "World." What a grand opportunity Mrs. Wilcox has. Being above reproach, enshrined in the hearts of all intelligent, progressive people, as worthy to be heard on any subject, how she could cover herself with glory if she would throw herself into the work of woman's sexual emancipation.

Dear Sister Ella! have you not a commission for the work? If you have not, we cannot expect you to do more than you are doing, or will do.

I well remember when H. W. Beecher had the opportunity to do great good in the cause of social freedom, by declaring that all is not sin outside of conventionalism—that love can be pure outside of institutional marriage, and that the "grand passion" waits not for man-made laws to open a channel for expression.

I would like to give my thought upon another subject, touched upon by "Nemo" in the same issue, April 27, and to thank him for what he says in regard to young girls and elderly men and surgeons. To me, the idea is utterly repellant that people should try to assist nature in her most holy and sacred work—should try to help the young to sexual experiences. To my mind, love is the only sanction for the sex act, and I think this truth should be taught to the young of both sexes—and perhaps some older people might profit by the thought—and that the selection of a sex mate in accord with their needs of affection and companionship is the most important event in their whole lives; and that promiscuous sex relations—before or after they have found their own—would be a great obstacle in the way of their present or future happiness.

So I would like to emphasize the thought that the young should wait for the approval of the God within—wait till they feel certain that they make no mistake, before they enter into such relations, a mistake that would leave its baleful effects upon all their after lives.

It seems to me that to conserve the vital force for the development of the noblest, highest, sweetest and best in manhood and womanhood is far better than to dissipate it for the pleasure of a moment. It seems to me, moreover, that sex reformers do not make it plain enough that their effort is not for more license,

but for the release of the sex slave, and to provide conditions for an improvement in all that goes to make for a better manhood and womanhood in the present and future life of the race.

Alliance, Ohio.

SARAH STONE ROCKHILL.

EXTRACTS FROM "MAJESTY OF SEX."

Both Man and Woman must be free in concept regarding the purity and holiness of sex-relationship, or it will become a consuming fire producing diseased results, restlessness and unhappiness in all conditions.

Any undue attempt or inducement to coerce either man or woman breaks in upon the harmony of interaction, throwing everything out of equilibrium, be it household or business affairs. In itself sex-interchange is pure, but of all passions most likely to be abused. This renders perfect purity of concept absolutely necessary; and if this cannot be attained to, it is better to debar one's self entirely and lead a life of celibacy, for the soul cannot evolve its supreme power where there be any taint of evil or where fear lingers.

By the art of creation or sex-interaction and in accordance with divine principle, man will demonstrate and manifest greater life, perfect health, larger power, exquisite happiness in all sexual fulness. Without an established principle and by the observation of it, there can be but a relative pleasure in communion between the sexes. Intimately observed the exchange of sex-force is a most sacred and holy relationship.

NANCY MCKAY GORDON.

ELECTED FOR A FOURTH TERM.

The following City Press Dispatch, of June 28, is self explanatory:

"Moses Harman, 74 years old, was sentenced to one year at hard labor in the penitentiary by Judge Kenesaw M. Landis of the United States District court, this (Thursday) morning. The court allowed the man the privilege of bail in \$1,500 so that he may take his case to the United States Circuit Court of Appeals. He made no demonstration when he learned of the sentence and feels confident that the upper court will reverse the findings of the jury in Judge Landis' court.

"Harman is an advocate of liberalities in married relations and publishes the magazine known as *LUCIFER THE LIGHT BEARER*. He has served three short terms in a Kansas penitentiary for persisting in publishing this paper. His publications strike at the base and sacredness of marriage on scientific grounds, and lengthy discussions on this subject are carried on in the publication from various writers. A motion for a new trial and an order in arrest of judgment were denied by Judge Landis yesterday (Wednesday)."

The reporter was quite correct in saying, "when he (Harman) learned of the sentence," for I *did not hear* the sentence delivered by Judge Landis, although sitting within a few feet of his chair. Partially deaf I tried hard to follow what he was saying, but his tones were low and weak, for the most part, and must have been particularly so at the close of his talk, else I would have heard enough to understand that he was sending me to prison for a year.

I had come to the court-room prepared to make a little talk, in view of a possible sentence. Not for one moment did I suppose the judge would fail to ask if I had any thing to say why sentence should not be entered against me, in case he should decide not to grant me a new trial. He had denied me the citizens right to address the jury in my own behalf, which denial was wholly unexpected and wholly without precedent in similar cases, so far as I then remembered, but to deny me my *manhood* right to say a few words to the judge before receiving such a weighty sentence as a year in prison would be to add outrage to injury—as I then believed and still believe.

Through life I have adopted, as a leading maxim the admonition,

"Judge not, that ye be not judged."

That is to say, I have habitually declined to sit in judgment upon or to condemn the *motives* of those from whom I may differ. We can take cognizance of the word and the act of our fellow human beings and approve or condemn, but the motive that prompts the act and the word must always, more or less completely, elude our ken.

But while this is true we all very naturally seek for the causes of all phenomena, including, of course, all human acts and words. Very naturally we seek to know the hidden springs

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of human conduct. We all seek to know, as far as possible, the whys and the wherefores—in accord with, or because of, that other well known principle or maxim, "By their fruits ye shall know them," and "The tree is known by its fruits."

Why, then, should I be denied the right—or *privilege*, if the reader prefers that term—of addressing a few explanatory words to the jury that was to determine the question of my guilt "or innocence," and why should I be denied the right or privilege of addressing a few words to the judge whose official duty it becomes to affix the penalty, in case the jury decides that I am guilty of violating the man-made statute concerning what is technically known as "obscene" literature?

Imprisonment for one year at hard labor is a punishment so serious that no sane and humane man, it would seem, would or could inflict it upon a fellow human being without very grave reasons for so doing.

The question of motive, of probable motive, is always a factor, if not the *chief* factor, in determining the guilt or innocence of any act. To ascertain the motive of human actions the most important method, as well as the most natural and rational method of procedure, is to *hear what the actor himself has to say in explanation of his act*. No one can know what the real motive underlying any act was, or is, so well as the individual who performs the act, and in the absence of overwhelming evidence to the contrary the testimony of such actor should be accepted as conclusive.

So much impressed with the truth of this principle were the sturdy, the truth-loving and liberty-loving old Romans, during the earlier and better years of that great nationality, that it was accepted by them as a fundamental principle of jurisprudence that no one should be condemned until heard in his own defense. Civil laws and customs in England and her colonies—of which colonies the United States are part—are supposed to date back to ancient Roman laws and customs for their authority.

While wishing to give Judge Landis the benefit of the doubt—while remembering that he is comparatively a *young* man and that he is one of the *later* appointees to a chair in the Federal court, and therefore liable to make unintentional mistakes, I simply cannot escape the inference, the mental conviction, that he *did not want* the defense of my motives in publishing the indicted articles to be heard in the Federal court room, because of the possible effect of such defense upon the minds of the hearers, upon the minds of those who have hitherto paid but little attention to such subjects, and especially that he did not want the jurors to hear my motives defended.

Several utterances of Judge Landis seem to confirm this inference. As when he said in summing up, that "While the defendant claims to be conducting his paper in the interest of scientific investigation alone, an examination of the paper itself does not confirm such claim"—or words to that effect, and yet he utterly failed to point out or quote anything in the copies of LUCIFER, held in his hand, to prove the truth of such statement.

Again when my friend Stedman was presenting his exceptions to the rulings of court, and asking for a new trial, Landis used words like these:

"Your client, Mr. Stedman, has apparently formed the eccentric habit of seeking imprisonment"—thus plainly indicating that he considered me a *fanatic* on the sex question, and that to gain notoriety as an apostle of sexology I court incarceration in the penitentiaries.

If I correctly understand the meaning of these and of similar utterances it is not strange that Kenesaw M. Landis should think it useless, or worse than useless, to give me a hearing in my own behalf, and that he agrees substantially with Judge Bethea that sex, or sexology, is not a proper subject of discussion, public or private.

Judge Bethea, who with Landis, is a recent appointee to the Federal "bench," in his ruling in the Stockham case, took the ground that *sex* is not a proper subject of discussion, either in public or private, and we all know that courts have the habit of following precedents, instead of trying each case on its merits alone. By this method courts are tied back to the past; they become ultra conservative, reactionary, non-progressive, non-humane if not *inhuman*.

In other words, by depending on precedents the tendency is always to make a *fetich* of the letter of the law. The law is magnified and made honorable at the expense of justice, at the

expense of humanity, of manhood, of womanhood, until the opinion or doctrine seems to prevail that human beings are created *for the law*, for the honor and glory of the law, and for the honor and glory of the officials who expound and enforce the law, rather than the doctrine that laws are made for *man*, for *woman*, for the use and benefit of human beings; not for the honor, glory and emolument of law-makers, of judges, of sheriffs, prosecuting attorneys and other officials connected with the administration of human law.

The quoted press dispatch gives correctly my present status before the Federal courts in this city. M. HARMAN.

LETTER FROM NEW ZEALAND.

"Okataina," Foxton, Manawatu, New Zealand, April 14, 1905.

Dear Mr. Harman: I have your letter of January 30, for which many thanks. Many thanks also for the twenty copies of Mrs. Dora Forster's splendid pamphlet. I have got my friend the Danish missionary at Potacamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civilized nation, except that the sentence I have underlined on page nine shows that, unless suitable precautions are taken, there may be a danger from the point of view of Darwinian "survival." I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting.

I am just getting out a second and enlarged edition of my "Ultimate Problems," and in a few days will send you a copy and one for your daughter. The theological views expressed are very far removed from those of Orthodoxy, but also from those of most opponents of Orthodoxy.

I am glad you like "Jeannette" on a second perusal. I have not yet come across the review of it in Lucifer, but have seen an advertisement of it containing a short extract from the book, illustrating the infamy and blackguardism of the white races towards "hetairai." This ought to be coupled with the classical paragraph on the subject in Lecky's "History of European Morals." Yours very cordially, F. W. FRANKLAND.

[The pamphlets came all right, and have been hoping soon to find time to give them a careful review and to print extracts from same in Lucifer, but so far other things have prevented.—M. H.]

THE FREE SPEECH LEAGUE.

Editor LUCIFER: Secretary Mrs. Irwin, having only recently come into the league, is mistaken as to its name. It is not "The New York Free Speech League"—simply "The Free Speech League." So far, at least, as America is concerned, it has no geographical limitations. It is a national, perhaps more correctly, an international, organization, welcoming co-operation in its work from all parts of the continent, as it does from all men and women, regardless of their differences on other issues, who stand for freedom of investigation and expression.

Now is an opportune moment—now, when the enemies of free utterance are so perniciously active—to say that the league needs hundreds, thousands, tens of thousands, of new members. The membership fee is only one dollar a year, and no case can be taken up and fought out before the bar of public opinion or in the courts unless we have the aggregate of many more annual dues than we have now.

Reader, will you not send *your* name and address and *your* dollar to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City?

I enclose copies of the League's "Declaration," its Constitution, and Objects, together with letters from well-known men, for which I hope the editor may find room soon.

EDWIN C. WALKER,
Chairman Executive Committee.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 509 FULTON ST., CHICAGO, ILL.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 24 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

THE TRIAL.

Another trial in the United States court. Another pitched battle between the forces of suppression, of repression, of retrogression, on the one hand, and the forces of free expression, of untrammelled investigation, of human progression on the other, has been fought—and lost!

Lost, temporarily and locally at least. Lost to the cause of human liberty and of human progress, of science versus superstition and ignorance.

Once more the cause of womanhood and motherhood has been defeated. Once more the demand of womanhood and motherhood for self-ownership, as represented by LUCIFER and its leading writers, has been nalled to the cross of *legality*, the cross of ignorant and despotic man-made law; crucified in the federal court room in the five-million-dollar temple newly erected in Chicago, and now being dedicated to the worship—of what?

Dedicated to the worship and service of Truth and Enlightenment?

Dedicated to the worship and service of Justice? of equal justice to all and special favors to none?

Dedicated to the worship and service of Liberty? liberty of speech and of press, the palladium or guardian of all other liberties?

Dedicated to the pursuit cultivation of Knowledge—of Science—the only savior of mankind? Dedicated especially to that part of Science called Anthropology?—the science of man? the science which teaches all that is known or can be known of the human organism? the science of life, of *creative* life? the science which teaches how to create a race of human beings so well born that they will need not to be born again?

On the contrary, is it not apparent, from the history of the case of Dr. Alice B. Stockham and of her business manager, Dr. Beckwith, as well as from the history of the trial of LUCIFER's editor, that this costly temple—built and paid for by the labor of the ruled and robbed masses, and not at all by the labor of the ruling classes, is it not apparent that this temple is being dedicated to the worship and service of the fetich called "government"?—government of man by man? government of the many by the few? government of the masses by keeping them in ignorance of the basic facts of life, knowledge of which facts

would enable them to be self-governing to the extent that they would need no rulers to keep them from invading the rights of others?

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After various delays and postponements, causing loss of time to myself and friends who wished to testify in my behalf, and in behalf of the work that LUCIFER is doing, on Thursday morning of last week a jury was impanelled to try the case of "The People vs. Moses Harman"—a most palpable falsehood to begin with. The people of Illinois and of the United States know nothing of the complaints against Moses Harman; but few of them know that such a person exists, and if they did know what he is accused of, I venture to say that not one out of ten, perhaps not one out of a hundred, would ever think of trying to punish him for publishing and mailing the indicted matter, unless or until prompted to do so by the meddlesome and power-loving officials of church and state.

After the jury was sworn—a childish and meaningless ceremony connecting the administration of modern jurisprudence with the ignorant and superstitious past—I was called to the witness chair and told to stand up and take an oath to "tell the truth, the whole truth and nothing but the truth."

"I affirm," said I—as much as to say, "I can tell the truth without calling on your God, your fetich, to 'damn' me if I should tell a lie."

Hoping to get the stenographic report of my examination before we go to press, I will not attempt to repeat the questions and answers at this place, but instead will reproduce the Associated Press report sent out by its agent from the court room, but which report was materially shortened by most, if not all, the papers that inserted it at all:

"In a burst of enthusiasm while a witness in his own defense before Judge Kenesaw M. Landis in the federal court this (Thursday) morning, Moses Harman, advocate of liberal ideas in marriage, declared that the one great fault of the public school system is that the science of (sexual) life is not taught to the children. The aged editor of the magazine, LUCIFER, was testifying in defence against indictments charging him with circulating through the mails undesirable literature on questions of sex. He is 74 years old and has served three terms in the penitentiary in Kansas on similar charges. The court room was crowded with women and men who are followers of the teachings of the editor, and much interest was shown in the words of the old man. He wears a flowing beard of iron gray and long curly hair brushed back from his high forehead. He is somewhat enfeebled by age and a crippled leg.

"The hearing was concluded at the noon adjournment and went to the jury in the afternoon. Judge Landis instructed the jury not to discuss the matter during the noon adjournment.

"In answer to questions of Assistant District Attorney Marston, Harman said: "I have objected to legislation which places a contraband upon this sort of literature because the legislators set up their judgments against that of all the world. I have been in the public schools in certain parts of the country for thirty-five years, and I want to say that I have found the teaching defective. I have protested against it. I believe the questions of sexual physiology and science should be taught in the public schools. That is the greatest question of all because it has to do with the production of life. It should be the first and foremost scientific study in the schools."

"Harman declared he has studied sexology the greater part of his life. "The thought has constantly been in mind since I was a youth. I have taken it upon myself to teach that subject and have written concerning it for twenty-five years," said the aged defendant. "I don't consider what has been printed in my paper as obscene. There is no such thing as obscenity. How can there be such a thing in connection with the teaching of nature to man."

"The counsel in the case completed their arguments in the afternoon, after which Harman requested permission from the court to address the jury in his own defense. The court took the request under advisement and dismissed the jury until to-day, when he will deliver his charge to them and decide upon Harman's request."

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When court convened Friday morning my request to address the jury was *denied*. Then the judge charged the jury in a speech of perhaps thirty minutes' length. After about one hour in the jury room, the "twelve men, good and true," filed into the court room and in answer to the usual question replied that they "find the defendant guilty as charged in the indictment." Immediately my counsel, Mr. Steadman, made a motion for a new trial. In reply the judge named eleven o'clock Saturday morning as the time for hearing arguments for same. Meantime, instead of going home as usual, I was taken into close

custody by the United States deputy marshal until the question of bail could be decided, pending arguments for new trial. At 2 o'clock the judge decided the old bail bond sufficient, and permitted me to go until Saturday morning.

At the hearing of arguments for new trial Mr. Steadman made what appeared to me a very able plea, on the ground of errors in the charge to the jury and in the rulings of the court while I was under cross-examination. The arguments were not concluded at the hour of noon adjournment, when the court named eleven o'clock, Wednesday, June 21, as the time he would decide whether or not to grant the motion for new trial.

M. HARMAN.

OUR DOUBLE NUMBER.

No. 1042 has sixteen pages instead of the usual eight. The cost of doubling the reading matter is something of a strain upon LUCIFER's slender resources, but in order to correctly show the animus of the forces arrayed against the freedom of the press, and to show the nature, the breadth and scope of the defense we are trying to make, it seemed necessary, temporarily at least, to increase the size of our Son of the Morning.

To help defray the added expense of this temporary enlargement, also to help defray the expenses of the court trial forced upon us by the postal inquisition, we have asked, and again ask, our friends to send us what they can conveniently spare for this purpose, and receive in return extra copies of the double number at ten cents each, for distribution—for placing upon news stands, upon the tables in public reading rooms, in hotels, in barber shops, etc., etc., wherever men and women do congregate for recreation, amusement, entertainment or instruction, and by this means help to arouse the public conscience from its indifference, its torpor, in regard to the perils that threaten human liberty and progress so long as the agents of the postal censorship are allowed to arrest, and to fine and imprison those who fall under the ban of these meddlers, these self-constituted guardians of public and private morals.

M. HARMAN.

THE SPIRIT OF THE OPPOSITION.

Commenting on Dr. Stockham's fine the "Chicago Daily Journal—Oldest Daily Newspaper in Illinois"—has this to say:

"Judge Bethea observes [deserves?] the thanks of the community for punishing Mrs. Alice B. Stockham and her partner in the publication of erotic books.

"Though Mrs. Stockham insisted that her motives were pure, Judge Bethea did not allow that plea to extenuate her offense against decency. Whatever her motive, there was no denial that she had violated the law, and the judge very properly imposed a considerable fine.

"If any newspaper should publish Mrs. Stockham's writings it would be thrown out of the United States mails, the offending edition would be destroyed by order of the court, and the editor would undoubtedly be imprisoned in Joliet. Quite right, too, for the matter Mrs. Stockham's mind-runs upon is most filthy, disgusting and pernicious.

"It is possible that this woman really thinks other women ought to be instructed by her in her own peculiar way. But that would only prove not that she is right, but that she is suffering from erotomania.

"However that may be, there is no doubt that Mrs. Stockham's books are dangerous to public morals. They should be suppressed and, if her fine is not enough to force the author to desist from circulating them, sterner methods should be employed.

"Either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex."

Is it because of its great age—sixty-one years—that the "Chicago Daily Journal" is so nearly on the plane of the old heresy-hunters of the fifteenth and sixteenth centuries of the Christian Era? So long as the leaders of public opinion talk in this way, is it strange that the agents of the postal inquisition find it easy to secure indictments by grand juries and verdicts by trial juries?

M. H.

FREEDOM FOR GROWTH, AND ITS DEFENSE.

We are told to beware of entrance to a quarrel, but having been drawn or forced into one, the same admonisher bids us so to conduct ourselves that our foe shall know we are there.

Towards the deniers of the opportunity for freedom of expression, our attitude is one of persistent affirmation of the right to such expression of thought as we are impelled to make, this expression being essential to growth. This is the most important principle involved in all our quarrels with the Censor-

ship. When it attacks, we are bound to defend, regardless of our mental attitude towards the incriminated matter.

On the other hand, we are equally bound to endeavor to exercise the best strategy and tactics of which we are capable in doing the work which may lead to conflict with the would-be suppressors of divergence. We have to recognize the fact that many aspects of the sex question cannot adequately be dealt with under existing conditions. We do not know what is the better or the best course to pursue, because we have not had the opportunity to experiment and to compare the results of our experimentation. What men and women can or may do now is one thing; what men and women free from the bonds of superstition and individually independent can or may or will do is quite another thing. Therefore, I hold that much of the work attempted by Mrs. Craddock and Mrs. Stockham, as well as by their predecessors along that line of thought, was largely premature; there could be no full discussion of the issues involved; the scientific opposition could not be heard at all in public exposition, and even the proponents of the variously modified theory have been met by confiscation and imprisonment, which have, virtually, silenced them as public teachers. They taught some truth; they taught some very serious errors; they knew all the time, as we who opposed them knew all the time, that we could not be heard in any adequate fashion in exposing their errors or in reinforcing their expression of truth. Still they kept on in this direction, trying to do work that could have its place only when women and men should be fully free to experimentally investigate and publish the results of their practical researches without fear or favor. Now those of them who are alive know that *their* side cannot be presented when it goes beyond the merest assertion of the unproved, of the probably unprovable. Is it too much to hope that hereafter we may have more attention given to the entire emancipation of men and women, of women especially, as most in need of it, and less time wasted in speculating about what may be done when this hoped-for day of freedom comes or in trying to impress on the women who live in one world of thought and action what should be done, as it is asserted, by women who are to live in another world of thought and action?

Affirm the right of each woman to the control of her own person.

Affirm the right of either one of any couple to separate life when that person desires it, precisely as in business partnerships.

Affirm the normal nature of sex and its manifestations, the unshame and the sanity of it, from the caress just beyond friendship to the recreation of life.

These affirmations carry with them the denial of all the tyrannies, all the superstitions, all the inanities, all the perversions, of the prevailing sexual existence. In their amplification and exposition there is enough work for a score of Lucifers, for ten thousand speakers and writers. Yes, and for all who really wish to live freer and better. But if any is attacked by the Censorship or the mob for other teachings, defend that one as you would defend yourselves. So thinking, I sent this letter to the Chicago paper named:

Editor Chicago Daily Journal:

You speak of the fate that would befall any paper which should publish the writings of Mrs. Stockham. But is not this largely a matter of geography and time? What, to illustrate, would have been your fate in Russia any time during the last half century had you published there the matter on politics and religion that you have printed here with impunity? In 1784 the publisher of the first edition of Col. Ethan Allen's "Reason, the Only Oracle of Man," destroyed it because he feared the vengeance of offended heaven. A work is not necessarily treasonable or impure because the laws or the public opinion of a certain age or country condemn it, nor because the mind of its publisher age or country condemn it, nor because the mind of its writer or publisher becomes panic-stricken under the shadow of the yesterday of thought.

You admit that Mrs. Stockham may be sincere, that she may think women should be instructed as she seeks to instruct them, but this would only be proof to you that she is suffering from erotomania. Would the fact that a dress or food or drink or exercise reformer thinks the people really need instruction such as he is trying to give them, prove to your mind that he is the victim of some kind of mania and hence has no right to

expression, has no place behind the shield of equal law?

It is asserted by you that Mrs. Stockham's books are "dangerous to public morals." In what respect do public morals differ from private morals? And what does the word "morals" mean, anyway, as used in this connection? Does it connote physiological rightness? If so, and if Mrs. Stockham's works tend to produce physiological wrongness, then her arguments should be answered by "the absorbent substitution of the opposite good" in precept, argument, and demonstration. The shame and danger are not that Mrs. Stockham has frankly given her opinion and endeavored to support it by reason and facts, as she uses reason and perceives things in relation, but that others are not permitted to give their opposing opinions and support them by their reason and their perception of things in relation, which we call "facts," for short. But if you use the word "morals" in its supernatural sense, its ghost sense, then it is useless for us to try to get on to a common ground for an examination of this question.

The closing paragraph of your editorial is mildly astonishing, even to one who has read a great deal on the side opposed to thorough investigation of all human problems, including the sexual. You say that "either the prison or the asylum is the proper place for people who can't stop thinking and writing about sex." The human race is on the earth and persists because of two facts, the first of which is its reproduction of its units through the association of the sexes, and the second of which is its utilization of food products. I may be more than usually obtuse, but for the life of me I cannot see why the first named of these facts is not as important to us individually and to the race as a whole as is the fact last named. If those who "can't stop thinking and writing about sex" should be in the prison or the asylum, then, by a parity of reasoning, those—a goodly number, by the way—who cannot stop thinking and writing about food also should be in the prison or the asylum. "The matter Mrs. Stockham's mind runs on" may be "most filthy, disgusting, and pernicious," as you say, but it is not, intrinsically, in the nature of things, one whit more "filthy, disgusting, and pernicious" than is the subject of food, and its cognate subjects, clothes, shelter and exercise.

EDWIN C. WALKER.

★ ★ ★

This is written and mailed before the result of the Editor's trial is known here; may he be more successful than was Mrs. Stockham and my old friend Beckwith. And if beaten in the trial in the court of first action, may he carry it up just as high as is necessary to win, or as high as he can, if the end is the worst. Every victory that the Censorship wins should be permitted to it not at all; it should be compelled to wrest it from our very best, our most protracted, determined, and adroit defense.

EDWIN C. WALKER.

HARMAN AND YOU.

It is a mistake to regard the present fight as directed solely against Moses Harman. That veteran champion of freedom is simply your representative and mine. If he goes to prison, every friend of progress is personally assaulted. The revived activity of the enemies of honesty and liberty is part of a gigantic conspiracy against the people of this country. Even the wretched McAfee is but a pawn in the game.

The fight is on. It is medievalism against evolution, superstition against enlightenment, ignorance against intelligence, darkness against light. No censorship can be anything but evil. Only a bad cause fears free speech. Persecution is a confession of weakness and imbecility. The desperation into which the reactionists are thrown is evidenced by such an organ as the Chicago Journal, which has the effrontery to declare that all who write about sex should be sent to the prison or the asylum. Medievalism is indeed near its last ditch, when it so plainly shows the workings of its foul mind. That any subject pertinent to human welfare should be shrouded in darkness, is a conception which only a knavish or incredibly stupid mind could allow itself to entertain.

There is some encouragement in the present situation. If truth were not making some progress, its inveterate enemies would not be so startled and desperate in their efforts to arrest its progress. If their old fetich were not tottering under the assaults of reason, they would not need to prop it up with the shattered fragments of inquisitorial instruments. The martyr-

dom of Moses Harman, it must come, will not be in vain. The future is for progress, no matter what fools try to stay her car.

The pity of it is that in the meantime the bravest and most earnest must be sacrificed to the sluggish indifference of the mass. A united and unswerving movement for free speech ought long ere this to have been an accomplished fact. It is monstrous that such crises as the extradition of John Turner and the practical murder of Ida Craddock should have produced no universal arousing of public sentiment. Had professed Liberals seized on those occasions to force the issue to the front, the present outrage might have been spared us. As it is, will we awake NOW? Let us save Moses Harman, if not already too late. But if the bloodhounds have claimed him as their victim, let us at least now awake to a realization of the fact that the peril to free speech in America is an issue which far dwarfs all others, and unite, not in a spasmodic outcry, but in a systematic effort to force the fight on this line at all times until the battle is won. The pretended "Liberal" who will not stand firmly for Moses Harman in this fight is an impostor who has no business in the ranks. Only a coward or a traitor would desert at such a crisis.

JAMES F. MORTON, JR.

LUCIFER'S HELPERS.

C. S. Haney, \$1; D. Hunsaker, 50c; H. Jewett, 50c; James Myers, \$2; F. E. Leonard, 50c; R. Goodheart, 50c; Mattie Day Haworth, \$1; E. Bordwell, \$2; B. W. Collins, \$2; Mary Everett, 50c; Israels, \$1; Mrs. A. B. Fish, 60c; J. B. Phinney, \$1; O. N. Bancroft, \$2.50; John Knott, \$3; A. G. Lenberg, \$4; Adler Jorgensen, \$3; Ella Slater, \$1; S. O. B., \$1; J. S. Roney, \$1; Amy Odell, \$3; E. E. De Graff, \$2.50; Dr. G. A. Bradford, \$1; F. F. Meade, 25c; Bertha Moore, \$1; S. Gelus, \$1; George J. Callender, \$3; Katharine Beck, 50c; E. C. Macdonald, 50c; a friend, \$1.15; Walter Ufer, \$3; Frank Kremer, \$2.50; a friend, 50c; S. T. Hammersmark, \$1; J. M. Livshis, \$1; B. Kaplan, \$1; J. D. Mack, \$1; M. Rubinstein, 50c; D. O. Barnard, 50c; W. F. Barnard, 50c; Goodman, 25c; Goldman, 25c; Robins, 25c; Leviton, 25c; S. R., 25c; Arons, 25c; M. Marcus, 25c; Agursky, 25c; J. Hautman, 25c; Theo. Appel, 25c; Aug. Osdre, 25c; Christ Drysjake, 25c; Christ Goetz, 25c; A. Horschueck, 25c; A. W., 15c; Gordon, 15c; J. B. Lenau, \$1; B. F. Cheney, \$1; J. H. Greer, M. D., \$2.

B. F. Cheney, \$1; A. Chicagoan, \$2; A. Kentuckian, \$1; A. L. Heuple, \$1; C. S. Haney, \$2; F. E. Bergman, \$2.

Once more sincerely thanking all our co-operators in this line of work, since last credit, we ask all who have not yet ordered books or papers to be used in educational work, to the amount of their cash contributions, to do so as soon as convenient. In this way the good results of their contributions will be cumulative.

TO "FREE SOCIETY" SUBSCRIBERS.

We have now been sending you LUCIFER for some three months, or more. While a comparative few have answered our request to let us know whether they want LUCIFER, a large majority of F. S. subscribers still remain silent. Once more we earnestly request an early answer to this question:

Do you want to be considered subscribers to Lucifer, and are you willing to help win the fight for freedom of speech and of press on ALL lines of reform?

If you do not want LUCIFER it will cost only one cent to so notify us on a postal card.

Hopefully yours for the right,

M. HARMAN.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

To those who have ordered and not received the "Truth Seeker"—Bradford, England, will say we again have a good supply of the two quarterly issues, dated respectively, January, February and March, and April, May and June, which issues will be sent to any address postpaid for five cents each in stamps.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

J. B. Phinney, Springfield, Mo.—"The enclosed dollar is for ten copies of the 'double number.' May take ten more."

Alex. McVeigh, Miller, W. Va.—"My dear old pioneer, I send ten dollars on the cost of your defense. All I ask is your photograph with autograph. May you win!"

A. B. Fish, Newburgh, N. Y.: "Enclosed find one dollar for defense from Mr. Isaacs, and sixty cents for six copies of the Inquisition number of LUCIFER to be sent as follows: . . . Hoping for a speedy victory."

J. G. Lambrigger, Niobrara, Neb.: "Here's a dollar for another year for the bravest paper and the bravest man in America. May you physically survive all your persecutors as your good work will survive their hypocrisy and persecution. Yours for Liberty."

J. K., Boston, Mass.—"Am glad to be able to send in eleven names and an order for \$2.75, for eleven three months' subscriptions, hoping more will come of it for LUCIFER. You will certainly need all the bravery, all the patience and all the money you can summon at this time."

Tom White, Krebs, I. T.—"Enclosed find \$2—one for renewal of subscription and one for defense fund. . . . So long as the people worship custom for their god, just so long will the workers for humanity be persecuted. But you are good enough and brave enough to stand it. Cheer up! That is all I can say."

J. E. Phelps, West Sutton, Mass.—"It is a pity that our officials so often leave crime unmolested and persecute virtue instead. Regret I cannot now send something towards your defense; may do so soon. Am a subscriber of many years' standing and hope to receive LUCIFER as long as I live. The enclosed dollar is to renew for another year. Best hopes and wishes."

H. A. Libbey, Boston, Mass.: "The seventy-five copies of 'Love's Protest' received. Would like to send you a check for \$200 instead of the two dollars, as enclosed, for which please send copy of 'Child of Love,' \$1, and some copies of 'Significance of Divorce,' also a copy of 'Social Freedom,' by Hulda Potter Loomis when ready. The \$200 I would send you would be to fight for the cause of freedom as you see it."

Geo. B. Higgs, Kiel, Germany.—"I enclose ten marks in bank notes and if I can do more later I will. It is impossible for me to say much on the subject [of the prosecutions], as I do not know all of the facts, but I do fully realize the importance of the matter and how interested must be every believer in liberty. If you are reprinting Dora Forster's papers in pamphlet form I would like a copy of it. Send me LUCIFER regularly."

Mrs. A. C. Zimmerman, Vineland, N. J.—"The enclosed \$3.50 is for two bound volumes of LUCIFER—1904 and 1905. I also want five copies of the Postal Inquisition number. I sent a dollar to Dr. Foote, treasurer of the Free Speech League, for myself and one for a friend who prefers not to have her name published. Whatever becomes of this case, I believe it is telling on the sentiment, the conscience, of the people and will continue to tell."

O. L. Harvey, W. Lafayette, Ind.—"I believe in the sanctity of pledged faith, but would not allow any man or woman to dictate to me or determine for me whom I should love or marry. On all proper occasions I shall say what I think, even though I die for it. If I had been taught the uses and hygiene of the sex organs in childhood it would have saved me years of sickness and failure. Let us teach our children the truth. The truth will make them free. In your coming trial I hope you will bring

all the forces of science and of constitutional rights to establish freedom of speech. Whenever I see a man imposed upon I feel like defending him, even if I think him in the wrong. I have never seen anything in LUCIFER that could be called 'obscene.' LUCIFER is incomparably cleaner in this regard than a great many novels that are thrown broadcast upon the public."

Dr. B. L. Hermstadt, Cincinnati, O.—"Next Tuesday your trial comes off and I sincerely hope there may be enough common decency in those that will try you to be just. James Morton told me when here that you were cheerful as ever in your troubles, and it certainly did me good to hear it. I send enclosed \$5. Many thanks to you for continuing my papers. Credit both of them and send both in same cover. Send me a copy each of Motherhood in Freedom, 25c; A Freeman's Creed, 25c; The Ascent of Life, 25c; Life, Health and Longevity, 25c; Sex Radicalism, 25c; Marred in the Making, 25c; Sexual Love, What It Is and What It Is Not, 25c; New Hedonism, two copies, 10c. Send bill for these and I will remit soon."

E. S. D., California.—"The larger portion of us men have abnormal sex desires, and I think it of the greatest importance in winning the battle you are engaged in for woman's emancipation that this abnormality be overcome. 'Male continence' is one of the grandest discoveries of the age, but with our present abnormal passions few of us men will, or can, practice it. But let any man live for two years on fruit, nuts and grains, properly cooked, and he will find a wonderful change in his cravings for sexual food, and he will have lost all appetite for tobacco and whisky. . . . Cut out all meat, tea, coffee, condiments and pastry, and fill our tables with fruits, green or dried, and with nuts and whole wheat bread, or rye or oatmeal cakes, and we will soon raise a race of men that will have clean bodies and clean brains to work out plans that will not only emancipate women, but greatly enlarge everybody's happiness. Yours for going to the roots of the evil."

C. J. Zeitlinger, Zeltonia, Mo.—"Should have forwarded the enclosed \$5 promised the 'Defense League' long ere this. I am on the sympathetic side always, but especially so in your case, and hope you may not have to serve a fourth term in prison for the cause of freedom in the love relations of human-kind. You have set us all to thinking on the most important subject which concerns our present and future welfare. I believe we stand at the threshold of the emancipation of woman; but if it comes within your time, it is my confident opinion that it must be along lines of mathematical exactness. So long as we have governments we shall have an intrinsic money system, and we all know that money is the ruling spirit of the realm, therefore we simply have to inaugurate an equitable system of assurance, thus put motherhood on a paying basis. In this wise much could be done to lift the burden of expense from the mind of prospective mothers and subsequent rearing of her offspring."

"Please send copy of 'Social Freedom,' by Hulda Potter Loomis; also Wentworth's essay on 'Significance of Divorce.' Yours for the higher and better humanity."

David A. Modell, New York City.—"Circumstances wholly beyond my control having kept me in arrears shamefully long, I now send you two magical dollars, one in renewal of my own subscription to LUCIFER, the other to pay for four trial subscriptions of three months each. . . . So you are again threatened with a spell of persecution at the dirty hands of Mrs. Grundy's self-appointed representatives! Will the bloodhounds never tire of pursuing their lean game? Even dogs are possessed of the feeling of fair play, and do not constantly attack the weak and helpless. The postal authorities would not dare to meddle with the affairs of LUCIFER if it could boast of a circulation anywhere approaching those of the popular magazines. That is why the latter can say what their subscribers want to read, while LUCIFER must not say what the postal censors (non-subscribers, mark you) don't want, do not read, and cannot understand. When by chance or evil design they do look at a copy of LUCIFER their morbid imagination renders all sorts of sights possible to them which to innocent minds and pure hearts do not actually exist. They see but their own shadows. And no wonder they are alarmed! But even the dog in the fable does not chase his shadow forever, let alone barking at it. . . . And if our

government censors are not equal to the task of extracting a moral from Aesop's fables, how eminently qualified they must be to sit in judgment upon a publication such as *LUCIFER*! . . . May you find the strength—and especially the funds—necessary to repulse this last cowardly attack of the enemy. If every permanent subscriber were able and willing to carry all the time four trial subscribers, *LUCIFER* would soon double its circulation and would no longer have cause to fear prosecution by the postal censors."

Ed. Secrest, Randolph, Kans.—"My Dear Old Friend Harman: I see by last week's *LUCIFER* that the powers that be intend to put you through, and that many of your friends fear that the fate of Dr. Stockham will be yours. So I hasten to send you the enclosed mite (\$2.00) toward the defense fund. . . . Little did we think, now nearly two years ago, when we met and mingled with mutual friends under the roof tree of the lowly cottage sheltered by the stately eucalyptus trees on the beautiful avenue in lovely Santa Clara valley, California, happy and free in a 'feast of reason and a flow of soul,' that another outburst of bigoted persecution was in store for you, and that the vial of governmental wrath was to be poured out upon your venerable gray head. . . . While light is breaking in despot-cursed Russia, and a muzzled press hails with joy the dawning day, and hears the death knell of censorship, America, free America, seems to invite the hideous Hydra to our shores, and to offer to expiring Czarism a hospitable asylum under the Stars and Stripes! . . . Rest assured that with your other hundreds and thousands of friends, collaborators and sympathizers I shall watch with bated breath the outcome of the drama to be played in the federal courts by the Great Lakes. While I wish you all the courage and fortitude you need in your hour of trouble and old age, I know that you are ready to say with that of another: 'I am master of my fate, I am captain of my soul!' If more help is needed, command me!"

DID ROOSEVELT ADVOCATE HIGH QUALITY?

In *Lucifer* No. 1,041, William Windsor points out that President Roosevelt has done a public service in drawing attention to the sex question. I fully agree, and also believe that Roosevelt will be chiefly remembered in history because his way of handling this subject aroused indignant protest from the women of America against the man's one-sided views of women and of the maternal function. Mr. Windsor states that Roosevelt advocated that men and women should desire plenty of children and that these children should be "of the very highest quality." Can he tell us where Roosevelt advocated this ideal of high quality, not to speak of "the very highest"? And whether any method to this end was suggested? . . . I ask this, because the gravest objection that has been found against our present marriage system is that it does not produce children of the highest quality, and I believe Roosevelt ignored this.

I also want to ask Mr. Windsor whether he really knows any sex reformers who think that the highest happiness results from a childless home, in a flat, with frequent changes of partners? If their thinking "seems" this to him, I believe he has colored it with his imagination. I know many sex reformers, and none advocate childlessness or frequent change of partner, but many deplore the sterility of many of the best men and women caused by our present sex system.

I would remind Mr. Windsor that the selfish have never been apostles of a movement; nor can selfish ideals inspire the courage which faces persecution and imprisonment for a principle.

DORA FORSTER.

FROM A VETERAN FIGHTER FOR FREEDOM.

[The following characteristic paragraphs are from a private letter written by one whose name was a "household word" during the border wars that gave rise to the phrase "Bleeding Kansas." Dr. Brown is old enough now to be put on the "retired list"—eighty-five years, if I do not forget—and if any man deserves a pension from the United States treasury this veteran worker for liberty and right deserves such pension.

So far as I know, he gets no pension, asks no pension, but is still a diligent worker with his brain and pen, though for reasons best known to himself he seldom or never signs his name to what he writes—editorially—in a very popular and eminently successful reform journal.

Though not written for publication I have permission to select from his letter such parts as show his attitude toward the postal censorship and allied subjects.—M. H.]

I have always read *Lucifer* with pleasure and I guess with profit. Probably I would have exercised greater caution, so as to avoid the blood-hounds, had I been in your place, but that perhaps because I passed through so much adverse criticism while I was publishing my anti-slavery views, both in Pennsylvania and Kansas. [Dr. Brown was editor of the "Herald of Freedom" in Kansas during the fight over the question whether that territory should be organized as a free or as a slave state.]

I send you my book entitled "Reminiscences of Governor R. J. Walker, with the True Story of the Rescue of Kansas from Slavery." The author takes you behind the scenes and tells you what would have been very improper to relate at the time the events occurred; And it is a quietus to the professional libeller who manufactured falsehoods at \$5 a lie for the eastern press.

Probably you never knew that at the session of the territorial legislature of Kansas for, I think, 1859-60, Horstus Heath, a member of the House, offered a bill emancipating all persons bound by marriage, provided they did not in a limited time, I think it was one month, file a statement in the District Court that they were satisfied with their present relations. It was a great shock, but there were reported three hundred bills pending in that legislature divorcing parties, and Heath thought the fair thing would be to release all that were not harmoniously married in one general bill.

If all the mismated could express themselves without Mrs. Grundy's opposition, don't you think there would be a universal smash up? I believe it. And the mourners about the streets would be mighty few!

But these are not my subjects for present thought. I sincerely hope you will not be arraigned before a Christian bigot, of the Comstock persuasion. The latter attempted to get me in his coils, but I "smelt a rat" in good time, and he gained no hold on me. "Damn him and damn those who won't sit up nights to damn him," was the expression of an angered, drunken man, some fifty years ago, when speaking of a person he did not like, and I feel the same way about Anthony.

Your friend, G. W. Brown.

[Dr. Brown uses language that will seem shocking to many readers, but sometimes it is necessary that people be shocked in order that they may be roused from a dangerous stupor.—M. H.]

SOCIAL FREEDOM.

Asking the forbearance of subscribers for the booklet, "Social Freedom," for what seemed unavoidable delay, we wish to say that a part of the edition is now ready for mailing. By request of the author, Hulda L. Potter-Loomis, part of the edition contains nothing but the essay itself, with preface and half-tone, full-page picture of herself. Another and larger half of the edition will contain, besides the essay, picture and preface, about ten pages of addenda and advertisements of *LUCIFER* and its literature.

To those who have read "Social Freedom" when first published in installments, no word of commendation is believed to be necessary. To all others we would say that few if any essays published by us have received warmer or more nearly universal approbation.

Price, 20 cents single copy; \$1.50 per dozen; \$10.00 per hundred, carriage paid.

THE RIGHT TO BE BORN WELL.

From time to time, for about one year past, articles have been printed in *Lucifer* with this title. The type of these articles has been kept standing, hoping to put the several chapters into a pamphlet about the size, shape and price of Dora Forster's "Sex Radicalism." One more chapter only, as I think, is now needed to make a booklet of fifty pages, or thereabout. If those who have subscribed and not paid for one or more copies of this booklet, will now send the amount of their subscriptions the chapters will be put into the hands of the pressman and binder.

One of the most confusing problems of the age for conscientious thinkers is that which considers mankind in its relation to sex. It is probably true that after this little word of three letters stands the colossal interrogation point of the universe—"The New Way."

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.